

INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION



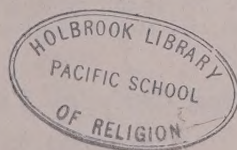
Junior Highs Like Action

Good Planning for Juniors

Family Festivals in the Church

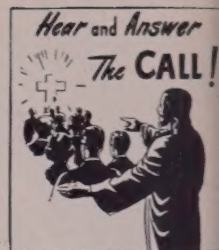
Teaching Religion Through Television

Brotherhood Adventuring—Twelve-Twelfths of the Year



January
1952

Let's Answer Youth's Needs . .



NEED:

27 million children and youth in our country do not belong to any church. Many youth in our churches have never influenced another youth to belong to a Christian group.

ANSWER:

"The United Christian Youth Mission"

This is a community program of youth evangelism, designed to reach high school and older youth. Certain phases of it can be done by each individual local church; other things can best be done on an inter-church basis. The program suggests such activities as: a community census, united training, friendly visitation, community service, fellowship meetings in each church, and a conference on "My Christian Witness."

NEED:

Many youth have never had an opportunity to participate directly in Christian service.

ANSWER:

"Weekend Work Camping"

Through weekend work camps youth of the church can help to make their community a better place in which to live. By working together they can meet and solve a community need and thus gain the experience of making a Christian witness.

NEED:

Youth must realize their responsibilities as Christian citizens in today's world.

ANSWER:

"Open House to the World"

Through this community program youth are helped to understand people of other countries and to appreciate and work for basic human rights of everyone in the community. The program includes such items as: People on Preview, People on Parade, International Sing, Go and Seek Tours, and building a Young Christian's Charter of World Peace.

(Note: For further description of these action projects to follow the Call to United Christian Youth Action, see the special November 1951 issue of the International Journal of Religious Education.)

GUIDES TO UNITED CHRISTIAN YOUTH ACTION

To help your church and your community give these answers to the needs of your youth, the United Christian Youth Movement, in cooperation with the denominational youth fellowships, has prepared guides for each of these three areas.

A Guide to the United Christian Youth Mission

A Guide to Weekend Work Camping

A Guide to "Open House to the World"

Order these guides from

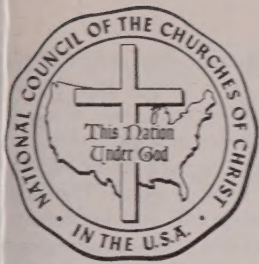
The United Christian Youth Movement

79 E. Adams

Chicago 3, Illinois

Single copies30c

Packet containing all three75c



International Journal

OF RELIGIOUS EDUCATION

VOLUME 28, No. 5

JANUARY 1952

EDITORIAL BOARD

Virgil E. Foster, *Editor*
Percy R. Hayward, *Editor Emeritus*
Lillian Williams, *Managing Editor*
Majorie Tolman, *Circulation Manager*

H. L. Brininger Richard E. Lentz
Wilson Cheek Mildred Magnuson
Lee J. Gable E. G. Million
Alice L. Goddard W. C. Parry
Harry H. Kalas Pearl Rosser
J. B. Ketcham Dennis Savage
Paul H. King Erwin L. Shaver
Gerald E. Knoff Helen Spaulding
Philip C. Landers John C. Trever
D. F. Landwer W. H. Vastine

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

is an official publication of the Division of Christian Education, National Council of the Churches of Christ in the United States of America.

Roy G. Ross, *Executive Secretary of Division and Associate General Secretary of the National Council.*

Editorial, Circulation and Advertising Offices, 79 E. Adams, Chicago 3, Ill.

SUBSCRIPTION RATES

One year, \$2.50 Two years, \$4.00
Three years, \$6.00
Three or more copies in one order to separate addresses, each \$2.25

Clubs of five or more copies to one address, \$2.00 each. Same rates to foreign countries.

1-9 copies.....25c each
10-24 copies.....20c each
25-99 copies.....15c each
100 or more.....12c each

For \$13.00 Literature Associates receive the *International Journal*, the Council's *Yearbook*, and a copy of every printed publication of the Commission on General Christian Education.

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues of the *International Journal of Religious Education* are given in the *Education Index* in your public library.

PUBLISHED MONTHLY EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Entered as second class matter, December 8, 1946, at the post office at Chicago, Illinois, under the Act of March 3, 1879, with additional entry at the post office, Omaha, Nebraska. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in paragraph 4, Section 538, P.L. & R., authorized January 7, 1943. Copyright 1951, Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

Cover Picture

Photograph by Beacom from Monkmeyer

Editorials, News and Comment

What Kind of America?.....	2
How to Use This Issue of the <i>Journal</i>	12
What's Happening	37

Articles of General Interest

A King Discovers the Scriptures, <i>A. Wehrli</i>	3
Teaching Religion Through Television, <i>Clayton T. Griswold</i>	4
Good Planning for Juniors, <i>Dorothy Fritz</i>	7
Brotherhood Adventuring—Twelve-Twelfths of the Year! <i>Russell B. Barbour</i>	9
Christians for a Week—at Least, <i>Howard B. Haines</i>	11
The Lost Coin, <i>Donald M. Hall</i>	13
Family Festivals in the Church, <i>Eleanor Shelton Morrison</i>	16
Problems Change—Principles Remain, <i>Robert E. Fitch</i>	18
Junior Highs Like Action, <i>Gladys Jackson</i>	21

Other Features

Teachers, <i>Barbara Hollerorth</i>	14
Yours for the Asking.....	20
With the New Books.....	34
Current Feature Films.....	39
Family Life Audio-Visuals.....	40

WORSHIP RESOURCES FOR FEBRUARY

PRIMARY DEPARTMENT, <i>Margaret Clemens McDowell</i> (THEME: <i>We Think About Our Country</i>)	23
JUNIOR DEPARTMENT, <i>Helene M. Suiter</i> (THEME: <i>World Brotherhood</i>)	25
JUNIOR HIGH DEPARTMENT, <i>Josephine Z. Nichols</i> (THEME: <i>Understanding Worship</i>)	28
SENIOR HIGH AND YOUNG PEOPLE'S DEPARTMENTS, <i>Edith and Oliver Cummings</i> (THEME: <i>Christian Fellowship</i>)	30

Stories and Talks

A Little Girl with a Big Dream	23
How Grace Church Helped.....	24
An Unusual Concert.....	26
Working to Help Many People.....	26
Fellowship House	27
Margaret's Question	28
God's Will	29
My Code for Recreation.....	31

Poems, Litanies, Etc.

"Come, Kingdom of Our God".....	30
"Onward, Christian Comrades".....	30
Litany of Giving.....	31
"I think that God will never send"	31
Pledge of Christian Friendship.....	32
"The beautiful affections".....	32
"Happy is the family".....	32

Editorial

What Kind of America?

THE AMERICAN TRADITION OF FREEDOM has been congenial to the development of a strong youth program in our churches. The strength of democracy has been in its appeal to the creativity and loyalty of its youth, with as few compulsions as possible save those from within. America was built with energy released by the conviction that problems could be better solved through intelligence, devotion and initiative than through regimentation and indoctrination. The success of the venture is due in no small part to the church's unhampered freedom to teach its children and young people, who are free, in turn, to respond according to honest Christian conviction.

In the long run, the solution of the world-wide conflict, with its contest for the loyalties of men, depends upon a convincing demonstration of the wisdom, productiveness and strength of this democratic venture in history. Anything that looks like loss of faith by democratic peoples in their own democratic way will only strengthen the hand of the enemies of democracy and will surround our own youth with a sense of frustration.

Invitation to greatness

If an alternative to the destruction and disillusionment of war as a way of settling international differences is to be found, there must go into the search more, not less, faith in a righteous and loving God than we have had; more, not less, faith in the dignity of the individual; more, not less, individual initiative; more, not less, challenge to the freely given loyalty of youth; more, not less, of the kind of motivation which comes with the opportunity to give oneself freely and devotedly to a great cause as inspired by the Christian teachings. If we are to achieve peace, that possibility must challenge the best leadership our younger generations can give us and Christian education is indispensable to the development of such leadership.

A part of the character of the United States of America as a great democracy was almost lost when the 82nd Congress passed, on June 19, 1951, Public Law 51, establishing The National Security Training Commission. Not quite ready to turn its back on the American tradition, however, Congress specified that universal military training would not become a fact until both the House and the Senate had voted favorably on the universal military training bill (sweetened for consumption by being called "The National Security Training Corps Act") which it instructed the Commission to prepare. The Commission has prepared its first report to Congress and it is called, more candidly than the bill, "Universal Military Training: Foundation of Enduring National Strength."

There is still time to act

In Public Law 51, Congress bound itself to take up the Commission's recommendations not later than 45

legislative days after they had been received. Congress convenes on January 8, 1952. This means that if Congress is to have the benefit of a clear voice from the American people, it must be given promptly. The proponents of U. M. T. almost put it over in Public Law 51. This does not mean that hope is gone. The adoption of universal military training can still be defeated, if we write, wire and talk with our senators and representatives to help them stand for the American tradition against the pressures which will be exerted upon them.

Let's be clear about the issue

In case you have not read the report of the Commission, here are the facts.

The program proposed is not intended to help in the present emergency—it is designed to go into effect after the present emergency has relaxed, as a peace-time universal military training program. It would require every able bodied young man to spend six months, as soon as possible after his eighteenth birthday, in military training in a National Security Training Corps, followed by seven and a half years of reserve service in a National Guard unit or the Organized Reserve Corps, subject to call to military service at any time.

Much emphasis on indoctrination is planned. In fact it is difficult to see that the military pursuits of the nation will gain much beyond that indoctrination of the mind of youth with a military point of view, since all trainees would still need a substantial additional period of re-training into combat units, after induction into the regular military forces, before they would be ready for active duty.

What is our decision?

We, of America, resent having things slipped over on us. If we wake up one of these days to discover that peace-time universal military training was put over on us behind the blind of an emergency to which it did not apply, there will be keen resentment. But resentment of something which has been done is not enough. We need to make up our minds now what kind of leadership we want to give to the world of nations, and what kind of leadership we want from our own young people.

Do we want this to continue to be a country in which young people can be educated in self-discipline challenged to give themselves with free initiative and devotion, encouraged to hope that there is a better way to be found than war and to give their highest intelligence to the finding of it? Or do we want our country to take the first step toward the kind of military state man of our ancestors came to America to be rid of, a step which can lead only deeper and deeper into military domination of the minds and hearts of youth?

The issue involved deserves immediate study and discussion by young people and adults in our churches. Conclusions resulting from such consideration may not always be in agreement with those expressed above, but the issue deserves more than a frustrated wave of the hand by people of our churches. The issue is one with a long and devilish history. If we believe in Christian education we cannot ignore it and we must not fail to act in accordance with Christian conviction.

A King Discovers the Scriptures

by A. Wehrli

The Bible has always had the power to change lives—often to change them dramatically. This has been proved many times, even in situations where the Scriptures were not reinforced by a common religious heritage. It was true even before the books of the Bible were collated into the grouping we now know. Dr. Wehrli here begins an interesting series of meditations dealing with persons of the Bible who found their own lives changed through a reading of the Scriptures available to them at the time.

It came to pass in the eighteenth year of king Josiah, that the king sent Shaphan . . . the scribe to the house of Jehovah, saying, go up to Hilkiah the high priest, that he may sum up the money which is brought into the house of Jehovah, which the keepers of the threshold have gathered of the people; and let them deliver it into the hand of the workmen that have the oversight of the house of Jehovah; and let them give it to the workmen that are in the house of Jehovah, to repair the breaches of the house . . .

And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan, and he read it, and Shaphan the scribe came to the king, and . . . told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And . . . —II Kings 22:3-5,8-11 (American Standard)

AS WITH MOST OF US, Josiah arrived at his place in life more or less automatically. At eight years of age he had become king almost without knowing it. Certainly he did

Dr. Wehrli is Professor of Old Testament at Eden Theological Seminary, Webster Groves, Missouri.

not realize the possibilities of the position that had somehow descended upon him. It is only later on, in his twenty-sixth year, that he begins to "find" himself amid the routine business of "kinging."

His first act that showed any originality was that of reorganizing the temple finances in such a way as to separate the free-will offerings, the loose collections, from the fixed priests' portions, the regular dues. This was a mild and gentlemanly kind of reform which was calculated to keep both kinds of income from becoming easily lumped together and diverted almost totally into priestly pockets. The new bookkeeping system would thus manage really to use the free-will offerings as they should be used, to keep the temple in repair, to finance the upkeep of the house of God, which needed attention, decidedly.

Although this royal measure was good enough, it did very little actually for the cause of a vital religion. At best it was a peripheral function, the kind good people everywhere engage in, more or less endlessly, for want of something more significant to engage in and give themselves to.

The turning point, the finding of a larger spiritual purpose in life, often comes with the rediscovery of the Scriptures. In King Josiah's case it was as simple as that, though the discovery led directly to a chain of events that were spiritually dramatic as well as epoch-making. The vigorous renovation program which he had pushed penetrated into the remotest corners of the holy edifice, with the result that the now long-neglected treasure of the word of the Lord came out of dusty oblivion. As is often the case with time-honored religious institutions, the will of God which is the central reason for their very existence becomes obscured by the accidentals of their physical structure and complicated organization.

To Josiah the find becomes a great illumination. At first he is dazzled by

the brilliance of the light which it sheds on the processes of human living. Its judgments upon human actions, upon public institutions and official procedures is penetrating and severe. And yet what it advocates instead of the humdrum, semi-corrupt, irrelevant, half-superstitious, useless and senseless popular pursuits and diversions, is fascinating and promising in the extreme. The contrast between the prescriptions in the "book" and the on-going processes of life in Judea is so vast that the king wonders whether it may be authentic. His first act is to have the book appraised by someone who ought to know, the prophetess Huldah. She assures him this is the will of Jehovah.

The list of specific things that the king undertook is plainly recorded in II Kings 22-23. What interests us are the results accruing to himself personally and the new kind of public as well as private living that came to Judea and Jerusalem in its wake. The rediscovery of the Scriptures made Josiah conscious of the spiritual meaning that is inherent in life's processes. Coming face to face with God's claims upon men his life gained a new sense of direction; he attained to a spiritual focus and found therein a worthy outlet for his energies. He now was equipped and prepared for direct attack upon the giant evils that prey upon humanity in all ages.

And for his people his inspired activities meant many things. The symbols that emphasized false loyalties were removed. The elaborate machinery which supported and manipulated the cultic lotteries in the name of religion were discredited and abolished. The appeal to the sensual was vigorously attacked. The colossal superstitions which bound the consciences of people and moved them to grotesque and bizarre acts of spectacular loyalty, supposedly to their religion, were exposed and eliminated. And last but not least, he made out of the memory of the ancient Passover a national festival, celebrating henceforth the great religious fact that it is God who frees man from every kind of bondage.

For the light that shines from out thy word upon our pathway, for the strength to follow thy leading, for the joy that comes from serving thee, and for the wholeness that possesses our spirits when we hearken to thy voice, we thank thee, Lord. Amen.

Teaching Religion Through Television

What kind of religious programs are now shown on TV? What are some of the possibilities for the future?

by Clayton T. Griswold

THOSE WHO HAVE SEEN a good deal of television and have observed its effect upon others agree that it is already a teaching instrument of things both good and bad and that its educational potential is enormous. Frequently cited as examples are the televising of the Malik-Austin debate in the United Nations, the MacArthur homecoming speech and the Kefauver crime hearings.

Children absorb TV programs

Children seem to be as absorptive as blotting paper in the presence of this wonderful new household appliance. It is far more attractive than a picture book because the pictures talk. It is more exciting than a party telephone line could ever be to adults because one can look right into the rooms of the other people and see as well as hear them. A friend of mine has two little nieces who, with their parents, "attended" parts of the Kefauver hearings by video. Occasionally the seven-year-old would ask the meaning of some words she did not understand. The three-year-old just watched and listened. One evening about a week later the seven-year-old flounced into the living room and when her aunt asked what was troubling her this dialogue ensued:

Seven-year-old: "My sister perjured herself."

Aunt: "What do you mean by that?"

Seven-year-old: "She didn't tell the truth."

Several days after that the three-year-old girl came into the living room crying.

Aunt: "What is the matter?"

Three-year-old: "I 'criminated' myself on the stairs."

A survey recently completed at the

University of Southern California under the direction of Edward C. McDonough found again as did other surveys that 78% of children of TV families look at television while only 48% of teen-agers do.

A few months ago at a meeting of a Parent-Teachers Association (elementary grades), which was considering the effects of television on their children, I asked the parents to check on a mimeographed ballot the types of programs they preferred for their children. The thirty-five families owning television sets voted their preferences as follows:

Types of Program	Yes	No
Puppets and Marionettes.....	35	—
Cartoons	34	1
Quizz, Stunts, Amateur.....	20	6
Thrillers	—	15
Westerns	8	12
Drama	13	9
Stories (narrated)	33	—
Children's Variety	25	3
Teen-Age Variety	16	7
Information and Instruction	33	—
Pre-school entertainment.....	19	3
Religious Programs	22	—

It is instructive to compare these expressed desires of parents with the relative amounts of each type of programming available on the air. More than 25% of all children's programs of the seven New York City area stations during the week January 4-10, 1951, were Thrillers and Westerns, according to the survey presented to the Federal Communications Commission by the National Association of Educational Broadcasters. Only 5% of children's programs were Stories (narrated) and only 1% of all telecasting was in the category of Religious Programs.

Adults learn more useful things

Selective adults can pick up considerable useful and interesting information on television. Almost anyone who saw and heard on TV the four candidates for mayor of New York as they appeared together on Mrs.

Roosevelt's program would have been inclined to vote for Vincent Impelleri. News round-ups in which one sees key figures in the world's affairs as they make important statements are doubly informative.

To make certain that education acquired a significant place in the expansion of video, the Federal Communications Commission recently set aside ten percent of the TV channels for educational non-commercial use. The Board of Regents in New York State, and educational leaders in New Jersey, Illinois and other states are taking steps to take advantage of this opportunity. Some commercial television stations have taken the initiative themselves in developing college classes on the air. Notable examples are the WFIL-TV, Philadelphia, which has a fifty-minute "University of the Air" 11:10 A.M. to Noon every Monday through Friday, in cooperation with nearby colleges, and WWJ-TV, Detroit, which produces each Sunday from 1:00 to 2:00 P. M. "The University of Michigan Television Hour."

In both of these programs it is found that professors who know how to make their subject interesting in a classroom can learn the unfamiliar techniques of video teaching and make their material equally fascinating on the air. They adapt the use of a blackboard and all kinds of visual objects in lecturing to the classes they cannot see. They urge the taking of notes and the looking up of references and send a mimeographed outline of the course material at a nominal cost of twenty-five cents to all who request it. Both stations have been overwhelmed with letters of gratitude and praise.

Religious programs now on TV

Surely at this point the mind of the reader must be popping with ideas for teaching religion via TV. Here is a quick run-down of some of the religious education programs already on

Dr. Griswold is Executive Director of the Department of Radio and Television of the Presbyterian Church in the U. S. A. and chairman of the program committee of the Broadcasting and Film Commission of the National Council of Churches. His headquarters are in New York.

"Morning Chapel," a fifteen minute television program, has begun its fourth year. Protestants have programs on Mondays, Tuesdays and Thursdays.



the air, both network and local.

(1) "*Lamp Unto My Feet*," a program of the Columbia Broadcasting System, during its first two years each week brought a different Sunday church school class into the range of its cameras. The class using adaptations of the project method shared something of the learning experience with the viewers. These programs were splendid and the format should be used in many communities. But it required a greater investment of time and cooperation than many churches are yet prepared to give. The format shifted about a year ago to the presentation of a morality play, fifteen minutes in length, followed by a discussion of its implications by interesting and informed clergymen and laymen. This also is a good format to emulate.

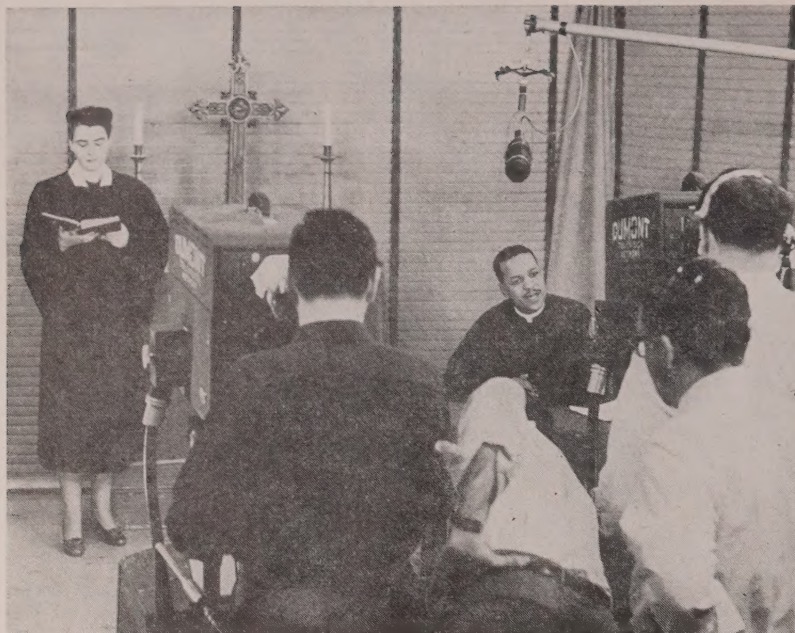
(2) "*Morning Chapel*" on several stations of the Dumont Television Network, fifteen minutes, each Monday through Friday morning, has begun its fourth successful year. Protestants have programs on Mondays, Tuesdays, and Thursdays; Roman Catholics have a program on Wednesdays; and Jewish groups have a program on Fridays. Several formats are used successfully. In one the viewer "attends" a brief chapel service

conducted by a clergyman and a soloist. In another the clergyman, through television, makes a pastoral call in the home and in lots of other places, including some where clergymen are seldom seen. Another format has included Miss Helen Kenyon interviewing significant Christians concerning their work. A fourth has presented Dr. and Mrs. Norman Vincent Peale at their breakfast table, discussing Christianity and life.

(3) The new program "*Frontiers of Faith*" on the National Broadcasting Company TV Network is designed to provide a teaching-preaching ministry from the familiar setting of the church itself. The series was inaugurated on World Wide Communion Sunday, 1951, with a half-hour service from the Church of the Heavenly Rest in New York City with the sermon by Bishop Henry Knox Sherrill, President of the National Council of Churches. The service at 1:00 P. M. was especially designed for television and viewers saw first the exterior and then the interior of the church they were "attending." Occasional camera shots of the congregation, taken from the rear, conveyed an impression of reverent attention. Twice the producer and a camera man demonstrated the special genius

that makes successful television when the camera, using a telephoto lens, focused on a single empty seat with people on every side of it. I found myself thinking, "That's where I'm sitting." During subsequent months similar services will be picked up by remote wire connection from churches in cities all across America where NBC stations are located.

(4) "*Guess or Know*" is a religious quiz program developed about a year ago by Mrs. Amy Faust, William D. Powell, and Oliver B. Gordon of the Philadelphia Council of Churches and station WCAU-TV. Young people between twelve and fourteen years of age who have passed a preliminary "screening quiz" are auditioned for appearance on this television program in which Mrs. Faust asks worth-while questions from these five areas: Old Testament, New Testament, Church history, Bible geography, and Church music. The young people selected are given the general subject of the program on which they are privileged to appear but the questions themselves are spontaneous and unrehearsed. Much visual material is used and there is always a mystery hymn of the week. The program found great favor in the Philadelphia area, and has enjoyed favorable reviews in *Variety*



William Kahn

Rev. Milton Galameson conducts Morning Chapel on Dumont TV.

and the newspapers.

(5) *"Stories from the Book,"* narrated by Jean Seeley, and employing miniature scenes which she assembles as she talks, is a successful Sunday afternoon Bible program for children of station WPIX, New York.

(6) *Missionaries and Christian nationals* from overseas and our own country appearing as guests on established commercial television programs are among our most successful Christian educators. However, television communities have only begun to take advantage of the possibilities thus afforded. A few of those who appeared on TV in 1950 are illustrative:

(a) *Rosebud Yellow Robe*, granddaughter of Chief Sitting Bull of the Sioux Indian tribe, appeared on the DuMont television network. Her simple testimony concerning her Christian faith and the value of Home Missions packed an emotional wallop. She was quite photogenic in her Indian costume.

(b) *Manohar Ranbhise*, of India, appearing on George Putnam's DuMont television program "Headline Clues" and station WPIX television program "News of the Hour," made presentations of the Miraj Medical Center which moved everyone within earshot.

(c) Another missions representative who brought great honor to the work was young *Betty Glover*, an

11th grade Negro student in Mary Potter Academy, Oxford, North Carolina. Bettye has a wonderful soprano voice and many speak of her as "the Marian Anderson of tomorrow." She was making her first trip north and it was arranged to have her sing and to speak of her Christian experience on the WNBT television program "Easy Does It." She was a smash hit. In the middle of rehearsal the entire television crew stopped work to give her a rousing burst of applause.

(7) The Broadcasting and Film Commission has produced eight *Bible films primarily for television use* and beamed at children, using the wonderful Beaton puppets. Fourteen minutes in length, they are available for use both on television and as curriculum enrichment in the Sunday church school. A series of thirteen films for adult Christian education use via television and then in the churches is being prepared by the First Presbyterian Church of Hollywood in cooperation with the Broadcasting and Film Commission. Other religious films not originally made for television are now being cleared for video use.

Practical suggestions for TV use

Here are a few practical suggestions:

(1) For the Christian Church of

1952 not to use the new medium of communication would be as unthinkable as if St. Paul had refused to travel in ships or Luther and Calvin had regarded the printing press as unworthy of use.

(2) In all our telecasts church people must strive to combine good religion with good television. We must decide in each program where we want the viewer to be, psychologically speaking. There are three basic "locations," it seems to me, and although it is possible to move from one to the other in an orderly fashion, they are all based on mood and any transitions should be made purposefully. We can bring the viewer to the place *we* are, or we can make a call in *his home*, or (and this is the third and difficult) we can utilize the sorcery of the drama in which actors and audience conspire together to create the illusion of an imaginary place that is neither "here nor there."

(3) We should reaffirm everywhere the cooperative policy, whereby the broadcasting station or network provides the time and facilities free as a public service and the religious body provides the program without charge as a public service. This applies to filmed as well as live programs. Both the Broadcasting and Film Commission and the National Association of Radio and Television Broadcasters have recently commended this policy.

(4) Because of the limited periods of time available for religious television and because of the need for higher quality programs, there is an obvious advantage in having as much of the programming as possible done cooperatively by the Protestant denominations both locally and nationally.

(5) Religious leaders should receive training at such week-long television workshops as those conducted by the Broadcasting and Film Commission in cooperation with various TV stations. Inquiries may be addressed to the Broadcasting and Film Commission, 220 Fifth Avenue, New York City.

(6) Those of us concerned with Christian education need constantly to remind ourselves that if we are displeased with some of the intellectual and social content of television programming, the fault lies with the producers and the tastes of the audience they are trying to reach and not with the medium itself. Television is the eighth wonder of the modern world.

Good Planning for Juniors

by Dorothy Fritz

A PICTURE of what is happening in each of two junior departments will make clear the importance of good planning and its effect on the program.

The first picture is that of the junior department of a rural church, but it could be in any church. This church is sincerely interested in the Christian growth of its children. Its leaders do everything they can to learn how to do good work in the church school, and then to do it. The present church school superintendent and the leaders of the kindergarten and the junior groups have attended local and summer conference training schools.

In the back of the church, behind the pulpit, there were two small rooms running across the church. One was planned as the pastor's study, the other as a choir room. From the latter the stairs went down to the basement. In planning for a better church school, the ground floor room was arranged for the nursery, kindergarten and primary groups. Extra cupboards outside the kitchen made a place for choir robes. The minister's study was transferred to the manse, which was next door. This made it possible to remove the partition between the old study and the choir room, making a room about twenty-four by fourteen feet, with one corner screened off for the much used ground floor stairs. There a good junior department operates. Let us look in upon it on one Sunday morning in October.

What happened in a good junior department

The superintendent came in at 9:03 A.M.—twenty-seven minutes before opening time. One teacher arrived about five minutes later, followed almost immediately by the pianist-secretary; the other two teachers arrived about 9:20. Meanwhile, shortly after the coming of the superintendent, three juniors came in, two boys and a girl. All of these people, children

and grownups, went immediately to work, after greeting each other pleasantly. The superintendent unlocked a supply cabinet (an old walnut bookcase). She then opened the gay striped pull curtains at the windows and straightened the shades.

The pianist took hymnals from the cabinet, put three on the piano, and piled the rest on a chair. The chairs were arranged in rows for worship, facing the side wall. Each of the teachers, coming in with arms laden, put the supplies they brought, and others taken from the cabinet, on one of three tables. These tables had been pushed close to the walls to make room for the worship service.

One of the boys who came early unfolded two screens, putting one behind the superintendent's table, and placing the other to shut off to some extent the stairway and the door leading to it. The other straightened the rows of chairs and distributed the hymnals. The girl, who had brought with her some late garden chrysanthemums, arranged them in a vase for the table.

All of this was done without direction from anyone. Apparently it was an established routine. Other children coming in brought Bibles, books and papers. After putting their coats on a moveable hangar that stood along the stairway, they went directly to their own class group, usually putting their materials on the table, but keeping their Bibles. Movement around the room was free; groups gathered here and there, some fulfilling assigned duties, some just visiting. There was sound and something of commotion as more than twenty people came into the room; but the atmosphere was unhurried, serene, and purposeful.

The pianist began a prelude—on the dot of 9:30. A few stragglers entered but no one was really late. Everyone moved without confusion to familiar places, and the superintendent, with a junior boy on each side, a girl on the other, took her place between screen and table. Her Bible

and hymnal were open, before her. Someone had hung a picture on the screen, one showing a harvest scene.

The session continued in an atmosphere purposeful and confident, friendly and informal. The service of worship proceeded smoothly, its leadership shared by the three seated in front and the pianist. Twice during the service a boy, seated on a chair near the screen at the back took messages and prevented interruptions.

At the end of the service, without confusion, the three tables were pulled from the walls and chairs placed around them. There were boys and girls in each of the three classes. Almost touching elbows, the juniors at once became interested and busy. While they were getting settled the pianist put attendance record books on each table. They were marked immediately by the teachers and sent to the superintendent's table. Then she and the pianist-secretary went over these records, working with a card file; they apparently consulted also about the worship service for the following week.

Twice the superintendent left the room—quietly; once she was called to one of the classes. About eight minutes before closing, on a signal from the piano, all chairs were turned to face forward again—but were not moved away from the tables. This was a business session. One class showed a model being made; a second reported on a plan for a service activity for Thanksgiving. The leader asked about several pupils who were absent or ill and asked one of the boys to deliver the flowers to a sick child; she also appointed several juniors to fulfill duties during the week ahead. This period ended with a hymn and a prayer.

Without delay, pupils and teachers went about certain tasks. The screens were folded and put against the wall; all supplies and hymnals returned to the cabinet, which was locked; a messenger went down to tell the choir that they could come upstairs. All of this was done by juniors. Two juniors stayed to plan with the superintendent for the next week's worship. Several children also consulted with their teachers, some of them going out with books and papers. By church time, all the work was completed—or if not, was terminated. One of the teachers had joined the choir group; the pianist-secretary went downstairs with her

report; the superintendent, other teachers and the remaining children went into church. The choir began the processional, and all was orderly and quiet in the junior room!

There is nothing that happened—or didn't!—in this department that could not be duplicated anywhere by good planning. From the time the superintendent entered twenty-seven minutes early, until she left, fifteen minutes after closing time, the junior department was a smoothly running team, the product of deep interest, thoughtful planning and practice.

What happened in a poor junior department

What might have happened to disturb this purposeful order is shown by a picture of another church school. The junior choir was taking part in the church service. Some of the juniors left their classes early for robing, and for "Sunday practice." The Scouts meet in this same room during the week. Two of the boys came in during worship to get equipment from the cupboard; they dropped some pans during the reading of Scripture. A new "mission band" for children had been started, meeting on Wednesday afternoon. The leader asked permission to announce it, without realizing that she had chosen a day on which one class of juniors had already planned to meet for work on a dramatization. The children remembered, too, that Wednesday was the day for weekday classes in religion, immediately after school.

Someone had discovered that not all of the children were staying for church. Wouldn't it be a good idea to have a Junior Church downstairs during that hour? It would be just the thing to prepare the juniors for a better understanding of church attendance. Or could such training be better done in a Sunday afternoon or weekday group? The superintendent of the church school came in to discuss these possibilities near the beginning of the "business" period. Unfortunately, he had no definite plan and most of that precious period went in futile discussion of a vague idea. A trustee crossed the room during the class period to report some carelessness in the use of furniture and equipment.

And later in the day several parents discovered, to their irritation, that their enthusiastic juniors "just must be at the church" four after-



Ralph Berry

The worship service proceeded smoothly, its leadership shared by some of the children.

noons and two evenings during the next week! It is a foregone conclusion that not even the enthusiasm of the juniors over a fascinating new idea would last through a month of such a program.

How to plan for a good junior department

If a church school has not attained the ideal situation described first above, what is to be done?

The first need is to see clearly what the church should do for juniors. The denominational plans should be consulted—the suggestions as to organization, program and curriculum proposed by the Board of Education. These can be adapted to the local conditions. In most places, where there are good schools and community organizations, the primary contribution of the church should be specifically *Christian* nurture; that is, making sure that each junior has both training and experience in worship and service; that the teaching techniques are suitable to his age; that he has opportunities for true Christian fellowship.

The second step is to study carefully just what demands are made upon the juniors by other groups in the community. If the balance in

this regard is poor from the standpoint of a child's needs, perhaps a friendly discussion with the leaders of other children's groups will set things right—and continued cooperative planning will *keep* them right!

It is not necessary to have each function for juniors carried on in a different group—no matter how good each one may be. What, in your church, can be the most effective basic unit for Christian training? In most churches it is the Sunday church school. It must be the group to which the greatest number of juniors can and will come. The program should be made as rich as possible, and give the best leadership, room and equipment that can be secured.

Lastly, there must be hard-headed consideration given to any special group trying to "edge in" on the basic plan. Every new enterprise suggested should be questioned. Is it a good idea? Is it vital? Is a new or separate organization necessary to carry it out? Is it already being done somehow, somewhere in the community? Can it be made a part of the already established program?

Within this church organization—let us say it is a junior department—there is no "best" way to organize. Again, consider your purposes for the

children and their needs as over against available space, leadership and time. Can your juniors function best as one group?—or divided by school grades? Can several grades be grouped together? What are they used to in school? Can everything that you feel they should do and learn and experience, happen through informal activity groups, the members of them shifting back and forth across lines of age and sex and class—as in normal, everyday life in a family? Remember always that such a program takes leaders willing to give much time and thought to their job!

Consider, last of all, whether you are getting or can get into your program for juniors the values shown in the situation described at the beginning of this article:

1. Is your church taking its program for juniors seriously—seriously enough to sacrifice time and space and money to make it right?

2. Have you a program for ongoing training of leaders?

3. Is there real cooperative planning for juniors—within the church and with other community leaders?

4. Do you give your juniors responsibility?

5. Do they feel a part of the total program of the church—conscious of the existence and needs of other groups as well as their own?

6. Is there a friendly understanding and fellowship between children and adults in your church family? Do your juniors know and work with the church staff, the officers and adult members?

7. Are you putting “first things first”—making sure that the basic elements of Christian training and experience form a major part of the junior program?

8. Are you facing your purposes, your program and your problems objectively, without blocking the way to solutions by a solid wall of, “But we’ve *always* done it that way?”—or without using that unsafe ladder over the wall, “We’ll try anything—once!”

Clear purposes; thoughtful planning; thorough preparation by leaders; cooperation between home, church and community; generous giving of time and money; a real place for juniors in the worship and work of the church family—all these are necessary as the church plans for juniors.

Brotherhood Adventuring— Twelve-Twelfths of the Year!

by Russell B. Barbour

WE WERE GATHERED TOGETHER, the members of the church and the other folk of the community, to hear the last in a series of meetings on brotherhood. The speaker had finished, a fellowship hymn had been sung, and the people were mingling. Down a side aisle came a flying wedge of young people, surely propelled by some urgent interest. One girl said to the speaker with a too-long imprisoned impatience, “Just how do we go about getting to really know the different people in our town?”

We get new concepts of people

That is just what the speaker had been talking about. What a thrill to find that his word had stirred new life! You can be sure that the question of the high school girl was given a creative answer. Out of it came a new kind of youth fellowship, with over a hundred members of different races, national backgrounds and faiths.

The meetings that inspired this action had been on the theme, “Units for Unity,” a dynamic program developed by Fellowship House of Philadelphia, the inter-racial and inter-faith community house started by the Friends.¹ Top leaders from the House had come to tell us of the many ways new friendships are being made between people who had formerly viewed one another with suspicion and hatred. They came with warmth and understanding and, most of all, with wholesome experiences to tell. They invited us to demonstrate our love in action.

The adults as well as the young people caught this new vision of the brotherhood of man and the Fatherhood of God. One engineer said that he began to look at every man in his plant through different eyes. One woman rethought the attitude with

which she was facing the moving of Negro families into her neighborhood. Another family, sharing the home of a Jewish couple because of the housing shortage, learned many things that helped immeasurably in happier living relationships.

February has been the traditional Month of Brotherhood. All of us have been richer for the programs usually carried on: the friendly interchange among churches of pulpits, church school teachers, choirs, and the visits to other congregations. But we have learned in our church that we cannot afford to isolate such important programs to one month of the year. Not one-twelfth, but twelve-twelfths of the year must be used if we are to overcome our prejudices and learn of other lives—if we are to be peacemakers with Christ.

It is not easy for minority groups to plead a cause or even to seek fellowship. It is not easy for them to do so even within the framework of our churches. We who are white Christians must in our time take the initiative in adventuring in brotherhood. Brotherhood opportunities are unlimited and resources for good programs are all about us, once our eyes are opened to the fact that they are built on the natural experiences of life and on the yearnings and needs of people. Some ideas we have found successful are set forth here.

Our children experience new relationships

A children’s program on Friday nights brought all kinds of youngsters for an hour of stories, films and singing. This proved a natural setting for brotherhood films, and stories about the children of the world.

When the church set up a vacation school, they did it on an inter-racial basis, and the children learned of God, Jesus and the church in terms of wide relationships. In one session this year, when old tensions sprang up, a King Arthur’s Round Table was called. The boys involved

Mr. Barbour is minister of the First Baptist Church in Morristown, New Jersey.

¹Fellowship House is described in the Junior Worship Service for February 10, in this issue.

in the conflict expressed their feelings openly, confessed their uncharitableness, forgave one another, and went out with their arms around each other. Such was the change in attitude that King Arthur had tears in his eyes! We do not learn to love each other in segregated patterns, but only when we live and learn together.

We have fellowship with other groups

Our young people, along with others in the community, white and Negro, joined with the youth of the Jewish Center in a Hunkkah party in December. We learned the happy Hanukkah songs and the story of the struggle for religious liberty in the time of the Maccabbees. This story is a neglected part of the heritage which has come to Christians from the Hebrews. Now we share that Jewish holiday by calling across to each other, "Happy Hanukkah!"

One year the young people used a radio program for a joint Hanukkah-Christmas play, the themes being similar since they are both festivals of light and joy. At another time a leader of the Synagogue and I spoke over the radio on the meaning of Hanukkah in this time of religious persecution throughout the world. Recently the Rabbi and I joined in a memorial service for the six million Jews murdered by Hitler. As our voices went out on the airways, memorial lamps were lighted in Jewish homes and in Christian churches. Our church sent money to plant eight trees in Israel's Memorial Forest of six million trees.

We of the church and community have been taking brotherhood trips to see other people. Every year as many as seventy-five have gone to Philadelphia in a caravan to share in the Fellowship House Community Service, to hear preachers of different national backgrounds, and to visit folk of all kinds. We go in mixed carloads, and if we don't know each other going, on the way back we get acquainted from the warmth of our common experience. One group, on arriving home late at night, headed for the home of a professor of religion to ask of him his idea of God. When we forget the differences that divide us, we seek the meaning of the Source that unites us.

We have an exhibit at the Fair

We have in our area an excellent County Fair managed by one of our

Deacons. The Fair seemed a natural place in which to demonstrate the idea of brotherhood. We found after exploration that seven brotherhood agencies were willing to join our church in planning and operating a Brotherhood Booth.

The booth contained an exhibit showing that most Americans have come from other lands, but that here in America there is freedom for all. Flags of the United Nations were displayed and over the tent was a big, brightly colored sign, "The World in Your Backyard." Inside the tent we showed the latest in brotherhood films, changing the program every half hour. The young people wrote and produced an original play dealing with the problems of employment that youths of minority groups meet. As our young players talked over the facts of discrimination in employment and college entrance, they spoke of the real struggles that came to them every day. Those who did not know a struggle was going on, passed from amazement to anger and on to dedication. When young people know the facts, they refuse to accept this world of prejudice!

Teams of workers of all backgrounds were on hand in the booth to greet the visitors, pass out free literature and to talk of friendship. Songs of fellowship wafted out over the odors of pop corn and sizzling hot dogs and the calls of the pitch men.

Our adults broaden their horizons

At one of our forums Dr. Amiya Chakravarty of India led us into new thinking about the problems of that land. A Hindu, a Ghandhian, a United Nations' Advisor, and a professor of English to American graduate schools,—he was a representative of India who gave us a point of view quite different from that given by most of our American newspapers.

Another excellent forum was based on an audit of our own town. It showed the various types of people living there and their problems in getting the jobs for which they were qualified, living where they would like to, and entering fully into the life of the community. Our informant is a sociologist, the executive of our local Urban League, a Negro and a Catholic layman. He knows his field.

At one of our monthly fellowship

suppers we had a Home Festival based on suggestions in Dr. Rachel DuBois' book, *Neighbors in Action*. Everyone was asked to tell what he or she had been doing at the age of twelve during the harvest season. Stories followed one another swiftly, about customs in London, Chile, Maine, the West, the deep South, the Ukraine, Poland and our own home town. We remembered the foods we ate, the harvest, the friendly gathering of people, and the giving of praise to God. We really went down deep into our most tender, yet half-forgotten memories. Our hearts were warmed, and we were united by the recognition that all people and all nations have the same things in common. The more diverse the group, the more this is apparent.

One of the best services our church ever had was when use was made in a community vesper program of Dr. Howard Thurman's Harvard lecture, "The Negro Spiritual Speaks of Life and Death." The gist of the lecture was delivered by one of our national church leaders, a Negro friend of the church, and the spirituals were sung by our soprano soloist. We know now we are debtors to the faith of the American Negro.

Nothing has been more stimulating to the life of the church than our DP work. Now we know how Europe suffers. To share this in part has been a real joy to the church, and has broadened our relationships in many ways. We were all delighted, at our Christmas party last year, over the presence in our midst of our Russian Jewish neighbor. He had graciously joined us to serve as translator for our Ukrainian family.

Any time is brotherhood time

Looking back over the things that have been done, it is evident that any season of the year is brotherhood time. A study of the community calendar of the religious year of all faiths, reveals many natural opportunities. The walls between our various groups are coming down. They are down in our church, for we have Negro members and others come to worship with us in a friendly atmosphere. We have a happy and cordial relationship with the Jewish community around us. In a very real way we are passing from death into life, because we are loving the brethren, not just in February but as we work at it all year round.

Christians for a Week— at Least

Five families spend a week together
in Christian family living

by Howard B. Haines

Interest in family camping is growing. The interest sometimes out-runs the provisions being made and individual churches or groups of families decide to arrange their own camps. In order to guarantee the success of any venture in family camping the leaders may well study the experience of others, learn in advance the essential basic principles, and work through their denominational family camp leaders. The following article gives the story of an informal but creative camping experience arranged cooperatively by five families. In a forthcoming issue the *Journal* will present an article, by one of the foremost leaders of the movement, on basic principles of family camping.

FIVE SETS OF PARENTS and their thirteen children, aged three to twelve, spent a week during the summer living together as Christians. When the week was over the parents made the following significant comments:

"We have discovered how family problems can be used as opportunities for Christian growth."

"Our boy has learned this week to play with others happily without trying to boss or get his own way."

"I never knew that my children could lead in prayer at meals or worship until here they actually did it."

"I have learned how to be calm inside even with hordes of active children around."

"Our children are much stronger now in their religious convictions, having lived closely with other families who share them."

"This is the biggest incentive I ever had to regular devotions for myself and my family."

"My children don't ever want to leave this place. I think it's because they have found me so much easier

to live with since I've been here."

The place was a big farmhouse, out in the country, and it could hardly have held more people.

From the beginning it was planned that we should live as families, with parents and their children together as much as possible.

Assignments of such chores as meal preparation and table setting and dish washing were by families. How some of the smaller ones loved to set tables! And how some of the older ones hated to dry dishes for all those people! But they did it because it was "fair," and learned that happy conversation, and singing, and the joy of doing something useful, turned working together into fun (almost!).

Recreation was by families—berry picking, and excursions, and picnics, and visits to the Hungarian D.P. family down the road. That is, fathers and mothers and children would be together, though often it was hard to tell which children were whose. Some of the greatest fun came through the work projects—building a fireplace, or getting firewood, or weeding the garden, or transplanting trees, or cut-

ting thistles from the pasture—with the littlest "working" with their elders.

Morning worship was by families, as they separated to their own quarters from the breakfast table. In the evening, everybody got together for a vesper service on the porch or up the hill. A parent led, often assisted by several children.

After that the youngest began the bedtime procession, having with parents the bedside "talking over the day" and "thankyou prayers" that bring quietness and peace to the hours of slumber.

To be sure, meals were often noisy and boisterous times, with twenty-three people (eight of them younger than six) at two tables. But all learned to sing a simple grace and to bow quietly while a parent, or boy or girl, or family together, said a prayer. They learned not to leave their seats until dessert had been served and next plans talked over. They learned to be quiet when someone raised his hand for silence. And, at certain meals, they loved to eat very quietly while someone read a simple story about children in another land.

There was a jeep on the farm, and everybody wanted to be in it all the time! So some were disappointed, and some felt hurt, and some were even angry. But since we knew that, to a Christian, every difficulty is an opportunity, a few of the parents and older boys gathered to talk about it. They emerged with a set of guides (they weren't exactly rules) based on



In the evening, everyone got together for a vesper service on the porch. A parent led, often assisted by children.

Mr. Haines is minister of the First Presbyterian Church of Middletown, New York.

fair play and consideration for others, that turned the jeep into a center of happiness for all.

That was the way we tried to face whatever problems arose: what would a follower of Jesus do? It meant, for instance, shutting doors gently; and it was an inspiration to see a three-year-old closing the door with the greatest care so that it wouldn't "bang and bother someone." It had to do with household chores, as when two of the boys spent their time stacking wood in the cellar instead of riding in the fascinating jeep.

Twice a day the parents were by themselves. For an hour and a quarter in the morning there was a period on personal religion. Meanwhile the children played outdoors with a single adult leader, or with none at all. Again at nine in the evening, for an hour or so, the parents discussed family life (devotions, use of money, fun, work, cooperation, discipline) before one of the led a brief day-closing time of worship, followed by silence. Occasionally, too, by sharing oversight of children, some of the parents would slip off for a while in the afternoon for meditation, or reading (plenty of appropriate literature was at hand), or music, or quiet conversation.

The high point of the week was the Sunday church service. The leaders of a small neighboring church, in the absence of their minister, had asked this family group to arrange for their Sunday service. As the week went on, the group tried to think what the service should include. They found in the church a beautiful stained glass window of the "Holy Family." That seemed to provide the focus, for a "holy family" in any age is a family where Jesus is. During the week they had been studying together Colossians 3, and that seemed to suggest the framework, especially verses 14-15 (Revised Standard Version): "And above all these put on *love*, which binds everything together in perfect harmony. And let the *peace* of Christ rule in your hearts . . . and be *thankful*."

On Saturday night all the adults joined in bringing together the discoveries of the week. On Sunday morning, in a packed church, three of them spoke on "Love" and "Peace" and "Thankfulness," as found in the Christian family. The children, of course, were all at church, though not always quiet; one spent most of the

service under the pew. But no one seemed to mind. Many in the congregation spoke of it as one of the most impressive services they had ever known, because it was "real." "This is what we need," one after another of them said as they went out, "to learn how to be really Christian in our homes."

And so we scattered after only a week. Each family wants to help other families to similar experiences, whether week-by-week at home, or through a special gathering somewhere for a week or week-end. All are eager for a continuing exchange of fresh discoveries (and problems)

through the year, and in going farther in sharing frankly and in more detail such matters as the use of money, budgeting of time, and husband-wife teamwork.

In recent years a tremendous amount has been accomplished through youth conferences, in guiding young people through a week of full Christian experience. Who knows how much more can be accomplished by experiences which will include *whole families*, sending them home again with the increased spiritual power that comes through their "togetherness" in the actual life of Christian love, and peace, and thankfulness?

How to Use This Issue of the Journal

Teachers and departmental superintendents will find "down to earth" help in the article on "Planning for Juniors" (page 7); in "Junior Highs Like Action" (page 21); and "The Lost Coin" (page 13). They will receive help in understanding the work of the leader in the article by Dr. Fitch (page 18).

Every contribution to **Christian family life** helps both the family and the church. Read about successful ventures in this field in the article on "Family Festivals" (page 16) and on a family camping experience (page 11). "Family Life Audio-Visuals" are listed on page 40.

Superintendents and ministers should be sure to read the article by Dr. Fitch (page 18), the "Idea of the Month" (page 20), the article on "Religious Education Through Television" (page 4), the editorial (page 2); and

Share them with the teachers in the **Workers' Conference**, together with the inspirational materials on pages 3 and 14.

For Vacation Church School Teachers

Copies of the special vacation church school issue of the Journal, January 1951, are available. They are packed with useful information and ideas on planning for your vacation church school, training the leaders, publicizing the school, and using appropriate teaching methods. In it you are challenged to "Claim the Summer for the Church" and are given guidance in doing it.

Coming in March

A special issue on church vocations giving you information about the wide range of opportunities in churches and church agencies which you need in helping your young people who are considering such vocations. In addition to helpful articles it will include a **comprehensive chart** of church vocations. All church school teachers, youth leaders, ministers, counselors, camp leaders, and student workers need this information.

Order your extra copies now for present and future use.

Prices: 1-9 copies, 25c each. 10-24 copies, 20c each.

25-99 copies, 15c each.

International Journal of Religious Education

The Lost Coin

Junior highs learn a parable through illustrating it with slides

by Donald M. Hall

THE ACTUAL MAKING of audio-visuals is a valuable aid to effective learning. We proved this point when a group of junior highs made some slides in connection with a study of Jesus' parables. Slides are the least expensive form of projected visual aids to produce. All that is needed is an interested photographer with an adequate camera and enough film to do the job. A little imagination will do the rest.

As any worker with young people knows, junior highs are not always too enthusiastic about such things as sitting and studying the meaning and implications of Jesus' story of The Lost Coin. However, our group not only probed deeply for the meaning of this parable but did it in such a way that its lessons will long be vivid in their memories.

They respond with enthusiasm

When the possibility of acting out some of Jesus' parables and photographing them on slides and pictures was first suggested to the group, there was nothing but unbounded enthusiasm for the project. Before the enthusiasm could cool, the boys and girls were put to work studying the various parables under consideration to find which was most suitable for picturization. They finally chose the parable of The Lost Coin and began, first, to dig out its meaning and then to determine how it should be portrayed.

After the group had divided the parable into several scenes they discussed what was to be done in each picture, how it should be enacted, who would take the parts, what costumes and properties would be needed and how they could be obtained. Most of the costumes were taken from the church's own collection.

Several shots were made of each



Since the group met at night, artificial lighting was used.

scene, using different lighting effects and exposures. Since the group met at night, artificial lighting was used. Filming by daylight can be just as satisfactory, and is much simpler. During the week following the taking of the pictures the film was developed and prints made of each picture. Because of lower cost and ease of projection, thirty-five millimeter black and white film was used. Color film is also feasible and much more beautiful.

The next time the young people got together they looked through the prints and decided which of the pictures they wished to use. Then they went to work on the script. Their idea was to use the pictures as a part of a worship service, so one group worked out the worship while another worked on the actual script to go with the pictures. The minister of the church asked the women's group if they would use the pictures in the

devotional period at their next meeting. The women were most happy to cooperate.

By the following week all of the pictures were ready and the young people began practicing their worship service. Because of a lack of equipment the pictures were not used as slides when they were presented to the women, although slides were made. Instead, they were enlarged to a size suitable for use with the women's group. The worship service went very well and gave the young people a sense of real accomplishment. Further reward came later when they were asked to repeat their worship for the church-month observance of the local women's club.

They learn more than the parable

In evaluating this experience it should be noted that there were several outcomes. The initial purpose of the project was fulfilled in the studies made of the various proposed parables, and particularly of the one finally selected. The story of The Lost Coin was studied carefully three times by each young person: first, when its meaning was sought out; again, when the individual scenes were worked out; and a third time when the final script and worship service were planned.

However, the values of the project were greater than just as a study of one of Christ's teachings. The fellowship of working together toward certain goals heightened the spirit of oneness within the group and helped to create a spirit of cooperation and democracy. The working out of the worship service reimpresed upon the young people the various elements and attitudes involved in a really inspiring worship experience. Those who previously never had gotten up before a group of strangers learned to take leadership. The interest of the young people in their project was so great that each of them was willing to take an active part in the worship service, even if nothing more than announcing a hymn or helping with the unison scripture reading. And finally, of course, there was the experience of using the materials before a non-church group: presenting the parable of The Lost Coin to some of the "lost coins" themselves, so to speak. All in all, a most worthwhile month and a half was spent in this adventure in learning.

Mr. Hall is Director of Christian Education at the Community Presbyterian Church, South Gate, California.

Teachers

by Barbara Hollerorth



Harold M. Lambert

The teacher of life enjoyed with the small boy the magic of rain and puddles.

Appreciation

A Small Boy went forth into the world.

*On that day he saw with new eyes how rain drops
curl up and roll themselves off the edges of tiny
green leaves;*

*He heard with fresh ears how they plop into puddles
on sidewalk and gutter.*

*He looked into the puddles; he saw himself. He saw
houses and trees and the sky upside down. And his
heart took delight in looking—in seeing with merriment
the houses and trees and the sky crinkling back
at him—when he splashed through the puddles.*

A teacher of life came by.

*"It's fun to splash through the puddles when you've
high top boots on, isn't it Peter? The houses and
trees and the sky look funny upside down. They
seem to laugh with you as you go dashing by."*

*The teacher stood watching a moment, sharing with
Peter the magic of puddles.*

Irritation

A Young Child went forth into the world.

*On that day he met another child—and another—and
still another. This child did not yet know what
children are.*

*He swooped upon others with hurricane force, snatch-
ing and smearing and smashing with fury, leaving*

behind him resentment and anger.

*As if pricked by the gadfly he was up and then down
—now here—over there—not alight for a moment.
Driven within by mysterious forces, he did what they
urged him, without knowing why;
Though baffled and battered, defeated, discouraged
he couldn't submit to external commands which
were based upon precepts he did not understand.*

A teacher of life came by and stood thinking:

*Not another one of these! What a pain in the neck!
Why do I have to be stuck with a kid like that?
Oh for just one nice quiet bunch—just once!
But it seems like there's always one to spoil things.
Well, that's the way it goes!*

Consolation

A Little Girl went forth into the world.

On that day she went to play with friends

*A tea party, they called it—with real crisp cookies
—and sugar-sweetened water for the mothers daintily
to sip—None for the babies, of course—it would
spoil their supper, you know.*

Mrs. Hollerorth is the wife of the Rev. H. J. Hollerorth, Assistant Minister, Plymouth Congregational Church, Maywood, Illinois. The meditation was prepared for a class taught by Professor Ross Snyder of the Chicago Theological Seminary.

International Journal of Religious Education

And such a lovely time they had, the mothers with their dolls. Mrs. Marjorie poured the tea, and made a charming hostess—while Mrs. Nann and Mrs. Ruth discussed the health of their respective babies, and if they thought they would fry a chicken for supper, and how to jump the crack at the foot of the hill when skating briskly down.

But when the tea was half-way through Mrs. Nan had had enough.

"I know what! Let's get our bikes and ride into town."

"But Nan," protested Marjorie, "You know that's out of bounds—our folks won't let us go beyond the bridge on Locust Street."

"I know, but I don't care. Come on, Ruth, we'll go if Marjorie won't. She can't go any place.

She's just a baby. We don't want to fool around with little kids. Good-bye Marjorie!

Come on, Ruth—I'll race you to the corner."

Marjorie was left alone with dolls and cups and cookies—and a sense of aching bafflement throbbing in her heart.

A teacher of life was found near-by, to comfort and console, who seemed to know the hearts of children—and what made them so; who listened very quietly and seemed to understand:

"Ruth and Nan were your friends. They suddenly turned against you. That hurts you very much. I understand.

You wish something would happen that would hurt them very much. You'd like to hurt them as they've hurt you. Yes, I know.

But you aren't quite sure? You say they've really been your friends for quite awhile—you like them—wish you could be friends again?

You think you're not so angry with them after all—you'd like to try again?"

Evasion

A Youth went forth into the world.

On that day he met Greed and Prejudice and Hatred. He had heard such things should not be so—

That peace and love should be the goal of all the human race—

That all mankind was striving for a common end—
One Family of Friends.

"Love thy neighbor as thyself," they'd told him—
And now he knew with all the bitter hurt of youth that this was mockery of how men lived their lives.

There burned within him angry flames for having been deceived, kindled with a sense of loss and shame.

By a new awakening of doubts besieged, a cry wrenched from his lips—

"Do I believe in God?"

A teacher of life he longed to find, and eagerly sought one out to talk with, hoping to find in a human friend some small thread to cling to.

"Well now, George, I wouldn't worry about these things if I were you. You're young. You've got lots of fine ideals.

Ideals certainly are a fine thing to have. Yes Sir!

This old world is a funny place, though. It doesn't always measure up. You'll understand these things when you're a little older, George.

Now about God—why of course you believe in God, my boy.

With a fine family like yours—and Sunday school all your life.

Now I'll tell you, George—this saying you don't believe in God—that's just a stage you're passing through.

Lots of boys think like that—but they outgrow it.

Just you wait and you'll find out I'm right.

Now, anything else on your mind?

Well, its good to have a talk with you, George—

Just drop in anytime.

I've always got time to talk with young people—

They're important to me—Yes Sir!"

Culmination

A TEACHER OF LIFE went forth into the world.

On that day countless lives were touched with joy, compassion, and hope.

For this teacher saw beauty with fresh, eager eyes; no gem was too small for his heart to delight in.

He walked quietly and humbly, attuned to each timorous vibration which loveliness sends forth.

He saw human life with understanding and love.

Much he knew about people, and much he knew he did not know.

He knew of hidden springs deep within each person—

Springs that sometimes gushed forth into bubbling brooks of secret laughter;

Springs that sometimes filled with tears silently dropping from a bruised heart.

This teacher *knew* life—and knew that he did not know.

He had trod its paths from joy unto sorrow, from despair unto hope.

He is journeying now into a fathomless world—a world which we do not understand—it may be a world of meaning, where the fringed edges of life find the strands from which they have been cut sharp.

It is a journey that perhaps does not end here—and we will not know when he reaches the end—or if there is an end.

But we are haunted by the knowledge of the road he has taken

And struggle to follow with longing and hope.

This teacher *loved* life with all that was in him—serving and praising, adoring, revering,

Till the Psalm which he sang rose and swelled to all peoples,

Binding all of creation in worship and joy

With a Hymn of Thanksgiving to Him who is Giver.

Family Festivals in the Church

What happens in one church at monthly family night meetings, with a special description of a Maundy Thursday celebration

by Eleanor Shelton Morrison

FAMILIES AT THE CHURCH, having fun, learning, taking part in creative activities, worshipping, growing closer together—these are the ingredients of a monthly church Family Festival. Here is what has happened at such programs held at Plymouth Congregational Church of Maywood, Illinois.

What we do at the festivals

First came *meal time*. After a blessing sung by all the children and their parents, the simple but plentiful meal was eaten with much enjoyment. After supper, everybody, even the littlest, did some of the work of cleaning up. That is, all except those who had the initials WF (wall flowers) on the back of their name tags. Everybody else was a TC (table-clearer), DW (dishwasher), TDT (take down tables), etc. The work went fast with everyone helping, and everyone seemed to enjoy it.

Then came the *fun time*. Sometimes this meant singing fun songs in a circle, with motions; sometimes it meant dancing "Paw Paw Patch" and "Ach Ja" and other folk games together. The children found it deliciously funny to see big daddies and little girls as partners, especially when they made an arch or had to go under an arch. One of the funniest times was when the children and one parent from each family crawled together under a stick that was progressively lowered with each round. The fat fathers tried to slide under on their tummies, with their sturdy boys yanking and pulling, but gently, so as not to knock the stick off its rests, because then they had to drop out. An-

other fun thing was a game Yoot played on a board they made that night at the Festival.

The best of the "fun" part of the Festival is that families get a new way of looking at themselves. Children can laugh heartily at their parents taking part in an impromptu circus, and parents watch appreciatively as their son enters enthusiastically into a charade performance. Traditional roles within the family are broken down, and members view each other with level eyes, with new insight and new appreciation, and with new memories to share together at home.

After the fun time came what the planning committee called the *creative time*,—doing something new, something that one had never done before, or doing it a new way. One fall evening, families made "pictures" of dried grasses, seed pods, autumn leaves, nuts and other autumn materials, arranged and pasted on construction paper. Some of the designs were elaborate, some simple; all were appreciated with wonder by others. At another festival the creative time was spent finger-painting to music. For the children this was not a new experience, but it was new to see their parents with finger paint up to their elbows.

A spring fashion parade of hats made from paper, old flowers, feathers, newspapers, pins, string, and other assorted articles gave the families another creative experience. And acting out nursery rhymes in charade fashion behind a shadow screen proved very hilarious. At Christmas-time, the making, as families, of gift wrapping paper, a creche, wreaths, tree decorations, candles, center pieces or a spatter-painted tablecloth, gave ample room for anyone's creative interests and abilities.

No adult standards were held up in any creative period, in terms of art perfection — perhaps partly because often the children's creations were more original than those of the adults. Also, because this period was set aside, not to learn art, but to have a new experience as a family.

The creative period gives to each member of the family a new sense of sureness about himself—he has learned something new; he has done something he never did before, and found it interesting and fun! And new perspectives begin to emerge about others in the family. In addition, each person becomes a little more of a "person"—having completed a new and creative experience.

Next came the part of the evening that called for some real thinking—and both children and adults got a chance to say what they were thinking. This period the planning committee labeled the *interpretation of family life time*. At this time, families sat down to think together about family living—what makes it good, what keeps it from being good. One night three children and three adults served on a panel to discuss a motion picture they had just seen, on responsibilities in the home. It was interesting to see that the children were the ones who felt that children should have definite responsibilities and should be expected to carry them out. Their frankness and candor sometimes drew a chuckle when adults sensed a real truth had been spoken, clothed in forthright childish images. (One little boy, attempting to explain how friendly his mother was, said, "You know, my mother is always talking to the milkman and I think he likes her"!)

One night the whole group divided into five sub-groups, and each thought up and acted out a way of enriching family life. One chose music in various forms; another a family council. One night, a family did a skit about how to observe Lent in the home; another night three persons took part in a role-playing situation of a boy and a father who failed to live up to their parts in the home. One night a child and a parent worked together in presenting a commentary on families around the world, bringing out the common heritage shared by all families.

During this period, new ways of living together creatively in the family

Mrs. Truman Morrison, a former director of religious education, is the wife of the minister of the Plymouth Congregational Church in Maywood, Illinois.

were opened up. New appreciation for the ideas, imagination, and intelligence of youngsters was gained by parents. Everyone seemed to sense from this period that living together in a family is a very important business that takes every member of the family working hard at it.

Finally came the *family worship time*. Sometimes these families sang all of the period. They sang hymns of various types—those that help one think of God, those that recall Jesus Christ, those that speak of one's relationship to God, those that speak about the beauties of nature. Sometimes they sang Negro spirituals. One time they read together in choral speaking fashion certain parts of the Bible. The Bible seemed more alive that way, and afterwards the families took the Bible reading home.

One night the worship consisted of a story of a great Christian, told by one of the first grade teachers who really knows how to make stories seem real; after that they sang a hymn together. Another night, a family demonstrated a simple form of family worship at home, pulling their chairs around the fireplace at the front, and worshipping together just as if they were in their own home. The night of the family hay ride, worship was held in a barn, as they sat in a circle on the floor, with hands joined.

One night they made a litany together as a group, listing the things they were glad for, and then singing "Alleluia" in between as the group response. They felt it was a live litany, because it was made up from things they themselves said. After that, one of the sixth grade girls told us one of her favorite stories from church school, and all sang the favorite hymn of the junior department.

As they say over the radio, "The family that prays together stays together." There couldn't be a better way to end an evening of fun and insight than by family worship. It wasn't always easy because parents were tired and some of the children couldn't read, but all felt a difference about their families after they had worshipped together. Even the first graders seemed to feel a reverence. They felt their families would stay together because that was the way they wanted them—together, and with God!

How it came about

How does all this happen, and

where and when? It happens because there is a busy planning committee of couples who meet every month, sometimes oftener, to assume responsibility for these monthly Family Festivals. The committee is a large one—between sixteen and twenty-four members. It has to be, because there are many details to arrange: the publicity to the church and church school families, assigning of food for the pot-luck supper (it is not a pot-luck supper in the old sense, because the committee has found from experience that it is safer in the long run for everyone to know exactly what he is to bring); someone to work in the kitchen to receive the food and put it on the serving table; and table-setters. Then, the hardest part, something must be thought up for each of the four parts of the evening: fun, creative activity, family interpretation, and worship. People must be recruited to lead the various parts of the program, and equipment and supplies must be gathered. It is a time-consuming job but an intriguing and rewarding one.

What has been the reaction on the whole to the Family Festivals? One family said "We can't plan anything else on that night, because if the children find out there was a Festival and they couldn't go, they feel they have been cheated out of the big event of the month!" A four-year-old said proudly to anyone who was near as he passed the church: "That's *our* church." He had the feeling, from going to Festivals, that something important happened at the church though he, like the other pre-schoolers, played separately with an adult during the evening programs.

One of the families who was moving away said, "We'll miss the Family Festivals most; we really look forward to the second Friday of each month!" One six-year-old, upon learning that the Festival was occurring the same day as his first day of chickenpox, said wistfully, "Couldn't they put it off?" All in all, family festivals are fun, instructive, inspirational, and indispensable.

The Maundy Thursday Family Celebration

The Maundy Thursday Family Festival is on its way to becoming a tradition at Plymouth Church. Started two years ago, it attempts to help the families recapture the feeling and spirit of the early church under per-

secution, what the early Christian common meals were like, and what it felt like to be a Christian shortly after Jesus had lived.

The church is decorated with symbols of the early period—the fish, the Chi Rho, the cross, the Alpha and Omega, and sacred monograms. These are put on the stone walls to represent the symbols carved in the walls of the catacombs.

Previous to the night, a letter is sent to each family in the church, describing the setting of the early church, the meaning of the symbols they will see on the walls, and asking them to learn a New Testament greeting, such as "Grace to you all from our Lord Jesus Christ." Menus for simple foods in keeping with Palestinian foods are given.

On Maundy Thursday, families make the sign of the fish¹ as they enter the candle-lit room, where long tables are set for a common meal. They respond to a New Testament greeting with one which they learned at home. An "elder," one of the laymen of the church, presides at the meal, which consists of dried and fresh fruit, fruit juice, meat stew, green leafy vegetables, bread, and legumes.

Following the meal, the elder describes the situation in which the early Christians found themselves, and calls upon one of the brethren to read a part of a letter from Paul as though this group of Christians were the Ephesians or members of another early church. After the reading, some of the earliest chants are sung together, followed by a time of remembrance and recollection of Jesus. The group prays together an early Christian benediction, after which the adults go to the sanctuary for a simple communion service.

Traditionally, Maundy Thursday had been the time when there was a communion service, but the Family Life Committee felt that this experience could be enriched by placing it in the setting out of which it originally came, surrounding it with rich images and background. Some of the

¹This sign is made by placing the tip of the thumb against the tip of the first finger. The fish, often crudely carved on walls, was a common sign of Christianity in the early days, both because of Jesus' references to fish and because the word for fish in Greek contained the first letters of the Greek words meaning "Jesus, Son of God, Savior."

older members of the church wondered—some silently, some audibly. But many came loyally to the first Maundy Thursday celebration. And one of them said afterwards, "This is the most significant thing Plymouth

Church has ever done." Another said, "I feel as if I were a Christian of the early days, and that while we were meeting here, the soldiers might come and take me away to the arena!"

The Maundy Thursday common

meal and celebration seemed to give everyone the impetus that comes from feeling that one is a part of that ongoing community of Christians which reaches back into history, and outward around all the world.

Problems Change—Principles Remain

Do any of your teachers have hardening of the categories? Are they teaching now as they did twenty years ago?

by Robert E. Fitch

ONE OF THE WORST BETRAYALS of which a teacher can be guilty is the attempt to prepare his students to meet a situation which may have existed when he went to school some twenty years ago, but which has completely changed its character in the meantime. The Christian faith may supply us with abiding principles, but it will not guarantee that our problems remain the same forever.

This means that, while we hold fast to our principles, we must always be ready to change our categories of analysis. Indeed, hardening of the categories, like hardening of the arteries, is an infallible sign of senility. Just by way of illustration, then, I offer seven instances of social problems which have radically changed in character and in complexion within the past two decades:

1. *Sex.* Up to the end of the nineteen-twenties, we were in rebellion against Puritanism and against restraints and taboos. There was a brave battle for the right to free and fearless discussion of sex, and writers like Eugene O'Neill and F. Scott Fitzgerald pioneered in the effort to make us "face the facts of life." Along with these sensational writers, there were scientists and psychiatrists and pastoral counselors who made a more solid contribution.

One has only to look at current popular literature to know that that battle has been won. Indeed, it may be said that the moral pendulum has swung to the opposite extreme. Today we are obviously a sex-conscious—one might almost say, a sex-crazy—people. We are also better informed about sex. Our problem today is not to emancipate sex, but rather to civilize it and to domesticate it once more. This is a time, not to get rid of taboos, but to recover moral restraints.

The leader of youth may take it for granted that most of his young people are already accustomed to speak of sex frankly with one another. What he needs to do is to show that sex is more than a physical fact. Indeed, with human beings it is much more a psychological than a physical affair, and it has to be mingled with respect for personality and with love and with loyalty in order to yield its highest fruits.

2. *Psychology.* Up to twenty years ago we were concerned with the problem of the repressed and the inhibited child. We were in rebellion against parental tyranny, against the cruel austerities of an old-fashioned discipline. There was a fight to give the child recognition as a human being in its own right, and to free it for significant growth and self-expression.

Today it is safe to say that our problem is not the repressed child, but the spoiled child. What we have to

cope with is excessive pampering, not excessive discipline. It is still a tyranny, all right, but it is the more insidious tyranny of a love that smothers and weakens and over-protects. And one major symptom of the changed situation is the fact that those who have been most badly pampered are those who complain most bitterly of how ill they have been treated.

Parents might be reminded that sentimentalism is the worst kind of cruelty to practice on the child, because it unfits him for the harsh realities of life. Real emotional security does not come from being free to do just as one pleases, but from being able to do well what ought and what needs to be done. And real self-confidence comes only with the strength that can stand defeat and frustration—just as the Resurrection can come only after the Crucifixion.

3. *Education.* When John Dewey did his great pioneering work, he was in rebellion against traditionalism and authoritarianism in education. The battle which he fought was a worthy one. He taught us the meaning of problem-solving in education, the importance of the life situation, the difference between intrinsic and extrinsic disciplines, the significance of a child-centered rather than a subject-centered experience in the school room.

At the present moment, however we are on the other horn of the dilemma. In some areas like language

Mr. Fitch is in the Department of Christian Ethics, Pacific School of Religion, Berkeley, California.

mathematics, and history, there has been an appalling drop in the mastery of elementary techniques. In religious education we have often been guilty of cheating the student of the great Christian heritage of which he ought to be a part. We have been so concerned with the child we are to teach, that we have forgotten what we are supposed to teach him. We have developed method and technique to the point where content has almost disappeared.

Any one who has watched a child select his own radio programs knows that the child is anything but a utilitarian problem-solver. What the healthy child seeks is adventure and imaginative participation in situations that challenge his whole being. Nothing can satisfy this need of his so well as a sharing in the great historical lore of Christianity—in the lives of saints and prophets and missionaries and martyrs, in the vivid narratives of the parables, in all the drama of the Old and the New Testaments and of the heroes of the faith.

4. *Labor.* Up to some time in the nineteen-thirties, before the Wagner Act was established, labor—organized or unorganized—was an underprivileged class in society. It had no recognized right to form a union, to engage in collective bargaining. It had no legal means of fighting for a decent wage, for good working conditions, for proper hours, for adequate security. It took a lot of courage in those days for any churchman or politician to espouse the cause of labor.

This picture has changed, too. During the nineteen-thirties labor unions expanded at a terrific pace. Furthermore, they suddenly became aware of their political power, set out to control elections, and began to function as highly efficient pressure groups. In one state today, the local czar of organized labor is also the president of the Board of Regents of the state university. All of this means that labor can become as great a power as Wall Street.

The church school teacher should never forget that Christianity always has a bias for the under-dog, but neither should he teach that the problem is solved by making the under-dog the top dog. The problems of social justice, of human liberty, of fair play, of the right exercise of power are always problems within the ranks

of organized labor and within the cohorts of competing capitalists as well as problems between capital and labor.

5. *Communism.* When communism first took hold in Russia, and also captured the imaginations of men all over the world, it was essentially an idealistic movement. One has but to read the pages of Karl Marx to find an echo there of the great social preachments of the Old Testament prophets. Communism then meant the cry for social justice, the right to rebel against the exploiters, the dream of a new international society of brotherhood and of peace.

But communism today does not mean any of these things. What it means today is a system of brute power more terrible in its efficiency than any ancient tyranny. Karl Marx has given way to Machiavelli. The old shibboleths are still used to deceive the gullible, but the real purposes are those of a cruel and rapacious materialism. Just how the change took place is an interesting question. But the change is a reality.

The practical lesson we have to learn here is the folly of an impatient idealism, which is willing to use any sort of means to achieve its ends. When we resort to lies in order to establish truth, when we practice injustice in order to bring about justice, when we destroy liberty in order to emancipate humanity, we soon arrive at the point where the means become the ends, and where lies and injustice and tyranny are permanently enthroned.

6. *American society.* For one hundred and fifty years the great principle of American society was the principle of liberty. The liberties men cherished were personal, political, economic, and civil. But the feeling developed that liberty was leading to anarchy—especially in the realm of economics; and that liberty failed to guarantee a fair distribution of the good things of life. So the New Deal and the Fair Deal, in the interests of justice and of equality, set out to curtail liberty.

Today our great principle appears to be, not liberty, but security. We want emotional security for our children; we want economic security for farmers and capitalists and workingmen; we want social security for all. Indeed, two of the alleged liberties of

the Atlantic Charter—freedom from want and freedom from fear—are really not liberties at all, but forms of security. And in the interests of security we are willing to reduce our liberties.

The teacher who looks at life in the Christian perspective ought to be able to see beyond the current secular shibboleth. He will remember that life is always a blend of security and liberty, of tranquillity and excitement, of safety and adventure; and that a fulfillment of the image of God in us involves keeping these two polarities in creative tension with each other.

7. *Faith-Fear.* For a long time the public mood of the American people was one of optimism. We were complacent in a confidence in our own strength. We had faith that our great institutions—science, public education, the churches, political democracy, free enterprise—would lead us into ever-increasing prosperity. We were at ease in Zion, so that Reinhold Niebuhr could speak of the “easy conscience of modern man.”

But it seems that the very modern American has an uneasy conscience. He knows fear as much as he remembers faith. The best evidence of this is his turning from the risks of liberty to the comforts of security. All of a sudden he wants to play safe, instead of wanting to take a chance. He has a new sense of the precariousness and uncertainty of life on this earth; and the more he neglects the securities of religion, the more desperately he turns to the securities that are secular.

This is the great opportunity for the gospel. Both young people—and older people—ought to be more ready than ever to realize that our only rock of security lies in faith in the God revealed in Jesus Christ. If we fear and reverence God, we need fear no other creature. And while we must put our trust, for the moment, in this or in that expedient, we should never forget that our ultimate trust can only be in the Lord.

If our Christian teaching is to have contemporary meaning and help people face the stresses and strains of life, we must be aware of changes in those conditions. The seven I have mentioned are only illustrative. The enduring principles of Christianity can guide us in the midst of changing problems if we understand the real nature of those problems.

YOURS FOR THE ASKING

Questions, questions, who has a question? This is your page, where you can ask questions about your religious education program, and get help from those who have met and solved a similar difficulty. Send them in.

Have you an answer for any of the questions asked on this page? Have you a "success story" that might be used as the Idea of the Month? Those whose stories are used as Ideas will receive a year's subscription to the JOURNAL, either for himself or for someone he may designate.

The Editors.

Question

A group of post-high youth have formed a pattern of having only social meetings in their evening program. Please suggest a way to help them see the value of something more meaningful to the life of the group. They consider themselves adults but lack mature leadership within the group.

—Mrs. Grace S. Crim,
Cleveland, Ohio

One Answer

The social interest of this group is important and one to be encouraged. Often the objection to anything beyond it is due to inexperience and a bit of suspicion, rather than to any distaste for a study, worship and service program. They can be given an experience of the "something more" by combining it with their social interest.

The leader of one such group arranged for several families in the church each to invite the group into its home on a Sunday evening, to enjoy refreshments and to discuss with the host some special interest of his. One such family had visited mission stations in other countries and knew leaders of those countries. Another host was an amateur philosopher, student of Egyptian and Hebrew. Another was a physician who thoroughly enjoyed reading the Bible. When he shared his love for the Bible young people sat up and listened. Another, an industrialist, is nationally known

for his work with young people and students.

The leader of another such group got them to arrange a series of Sunday night "national" suppers, prepared under the direction of a guest from some country—missionaries and others from India, China, Greece, Italy. Each dinner was followed by a talk by the guest, and a discussion. This group, on another occasion, visited a famous neighboring church for a Christmas Eve service, then had refreshments on the way home. They also attended several important religious gatherings in the city, having supper or refreshments together each time, before or after.

Most communities, even the small ones, have some such resources upon which to draw. Watch for visitors to your community who have rich experiences to share.

Take hold of life almost anywhere, and the train of thought and discussion will usually lead to the big and important questions. Give young people jobs to do in the church, and opportunity to serve in something important. Some members of a group will each take a significant contemporary religious book, read it and discuss it with the group. It is a sophisticated assignment, and productive. Give them a taste of such activities and the members of the group will soon learn that there are lots of ways of having a good time.

—Virgil E. Foster

Question

Who should be on the Education Committee when it is one of the functional committees of the official church board? Is it better to have representatives of the teaching staff of the church school and other teaching forces, or just persons interested in education but not actively working at the time?

—Mrs. Melvin Short,
First Christian Church,
Norman, Oklahoma

One Answer

Some denominations make provision in their standard local church policy or program for the appointment

and membership of a Board, Council or Committee of Christian Education. Three types of persons can make vital contributions to its work:

1. Persons who have *special interest* in the field of Christian education and can give relatively large blocks of time to it.

2. Persons who *represent* various groups or aspects of the total program through experience, training and interest. (Thus there may be one or more active in children's work, youth work, adult work, family life education, camping, weekday education.)

3. Persons temporarily prevented from active participation in the local program but with *wide experience or special training* in church or educational work. (Such are specialists in public school or religious education who are much away from home, experienced workers now mothers of young children or those with sickness at home.)

—From *The Local Church Board of Christian Education*, Bulletin No. 603, Division of Christian Education, National Council of Churches.

The Idea of the Month

One "Idea of the Month" told about a church which instituted a plan for assistant officers for the church school. Our church school has not only assistant officers, but also an assistant teacher for each class in every department.

Special efforts were put forth to recruit enough persons "willing" to teach in order to make such an arrangement possible. These persons were interested in all age groups but were reluctant to do teaching on the basis of their present preparation.

The next step was to execute a continuous program of in-service training, so that willing workers became more efficient workers. To this end, the weekly teachers' meeting became a training meeting rather than one centered around the lesson for the coming Sunday. The first meeting of the month is devoted to planning and business. The other three mid-week meetings each month are devoted to study. Courses have been

given in methods of teaching, psychology of learning, use of audio-visual aids, and in Bible study. Certificates of merit are awarded to those who complete the courses offered.

Each assistant teacher reports regularly on Sunday morning and works with the teacher, checking attendance,

observing the lesson, or teaching by assignment for the day. By working closely with the regular teacher, assistants learn to know the needs of the group, the best methods to use to meet those needs, and gain confidence in filling the role of teacher if the regular teacher must be absent.

We have found this an excellent procedure to insure efficient instruction for any emergency. Others might want to try it.

—Miss W. M. Watson,
Director of Christian Education,
Queen Street Baptist Church,
Norfolk, Virginia.

Junior Highs Like Action

Are you losing your junior highs? Here are suggestions for programs which combine learning with action

by Gladys Jackson

For Sale—a church program for junior high boys and girls, suitable for use in any denomination. Available to pastors, superintendents, church officers, teachers, adult advisers and other interested leaders. Results guaranteed. Can't fail. Call 9-2604.

IF SUCH AN AD appeared in a newspaper, someone would have to be stationed at phone 9-2604 twenty-four hours a day for several weeks to answer the steady stream of callers who are looking for such help. There are literally thousands of church leaders who are eagerly looking for some answer to a question that plagues them even in their dreams: How can our church hold the interest of our junior high boys and girls? The suggestions that follow do not describe a whole, integrated program for junior highs. Rather, they are designed to stimulate the imagination of other leaders and to indicate the dynamic quality which should characterize any such program.

Let them plan it themselves

These early adolescents like to feel that they are capable of making their own plans. It's very important to

them to have a chance to decide what their program shall be. One group which had lacked enthusiasm was completely transformed when some new leaders wisely allowed them to plan their own activities. Members of the group confessed that formerly they hadn't been interested because adults told them what to do and they had to do it. One of their current undertakings is a newspaper which they publish themselves. Boys and girls have little feeling of responsibility toward plans imposed on them, but if the plans are their own they feel an obligation to prove that they were good ones.

Adult leaders must always guide in making plans and be ready with suggestions when needed, but must be willing to accept the ideas of the group when at all possible. Helping boys and girls to see the various possibilities open to them, to weigh advantages and disadvantages, to make decisions and follow through, and to evaluate results, is of real educational value.

What is "teaching the lesson"?

Junior highs like to be creative and to attempt big things. Study becomes more meaningful if related activities can provide expression by the boys and girls. One group wanted to present the Christmas story to the

entire church, but wanted to do something different from the traditional pageant, so they decided to take color slides of various Christmas scenes. They studied the Christmas story, decided which scenes they would use, made costumes, found an old barn they could use for background, wrote the script and took the pictures. Another group became interested in a study of Christian symbolism, using especially the symbols in their own church. They made pictures of selected symbols, photographed them in color, and made a filmstrip which they are now showing to various other groups in the church. Still another group made a stained glass window to install in their own department.

Study need not be a dull, boring experience if adults and junior highs are willing to learn together. It's much more exciting for a person to find out something for himself than to be told by someone who already knows (and psychologists tell us he will remember it longer too). Research in the Bible and other source books not only furnishes information sought at the moment, but builds excellent habits of individual study—a valuable by-product. Interview and report, guided study, the making of time lines and record books, are good small group techniques. Map study becomes much more meaningful if the boys and girls make a large map on the ground or on the floor than if they simply look at one in the back of the quarterly.

Leaders should be willing to try some new ideas rather than always following traditional patterns such as having fifteen minutes opening worship (often even as much as thirty minutes) and the rest of the time spent by the boys and girls sitting in chairs listening to the teacher "teach." One teacher in a leadership class listened attentively to a discussion of some possible class activities for a particular unit, and then remarked,

Miss Jackson is Associate Director of Youth Work (Pioneer) for the Presbyterian Church in the U. S., Richmond, Virginia.

"If I did those things I wouldn't have time to teach the lesson." He missed the point that activities can be the lesson! Another teacher revealed her lack of teaching skill with a statement about "telling" the lesson. No wonder junior highs squirm in such situations. It's their nature to *do* things—why not work with nature and help them *do* activities which would result in their learning for themselves those things which are the goals of Christian education?

Social needs can be met creatively

Someone has said that a group that plays together stays together. Certainly it is true that a spirit of Christian fellowship or "group-ness" can be found among those church groups that have opportunities to play together. Well-planned parties, picnics, and other get-togethers offer some outlet for the social urge that is so strong in this age group. The rule here, too, should be to allow the group to do its own planning. Scavenger hunts, campfires, bike trips, progressive suppers, skating parties, cook-outs, treasure hunts, seasonal parties, hay rides, swimming parties, overnight camping trips and picnics are possible activities for a group in any locality.

Many churches are providing a youth center to meet some of the social needs of their young people. All that is necessary is some space, the permission of the church officers, a little money (you're fortunate if you don't have too much!), and a real desire on the part of young people and adults alike to have a successful center. Nothing would stimulate interest more quickly than to allow the boys and girls to clean and paint the room, decide what they want and help them make the equipment. Shuffleboard courts, and many box and board games could easily be made by the group. If a few dads and mothers have to be called in to help, so much the better—there will be some new enthusiastic supporters for the whole junior high program.

Craft and hobby groups, dramatic groups and athletic teams are possible where there is interest and adequate leadership. Here again the program will be influenced by the desires of the group. If keen interest is shown in some activity not already in the church program, and if the activity is one which would contribute

to the Christian development of the junior highs, every effort should be made to find adequate leadership.

Make the most of music

Music is a resource available to everyone. Often the value of group singing is overlooked. It gives people who have difficulty in individual expression an opportunity to find satisfaction in group participation. The singing of rounds, folk songs, spirituals, and hymns provides expression of feelings and experiences of the past which are common to feelings and experiences of people today. It is part of the rightful heritage of our young people. People of other lands and races stand revealed as "people just like us." The great hymns of Christendom teach many of the basic truths of our faith. It is true that music is a universal language.

Singing is a flexible, easy-to-adapt activity. It can be done without an instrument or used with a mighty organ; it is effective whether done while standing in a church or hiking on the open road; it can be done with groups of three or three hundred. Singing builds fellowship among a group. It also can provide rich worship experiences as junior highs find fellowship with God through the immortal hymns of the ages.

Service to others is important

One of the best ways for junior highs to express their Christian convictions is through acts of service to others. Often there is work around the church office which they can do. Folding bulletins, "stuffing" envelopes, checking supplies, making posters for church activities, filing pictures, repairing equipment, and distributing materials are jobs which they can do quite satisfactorily. Occasionally they could volunteer for baby sitting for active church leaders so they could be free for their duties. Bicycle brigades would be useful for delivering church envelopes or for collecting clothes to be packed at the church. Junior highs would probably be glad to serve sometimes at family night suppers, to lead the worship or to provide some entertainment.

Service projects will differ according to needs in different localities. There are always the possibilities of small kindnesses to shut-ins, sox showers for orphanages, toys and tray favors for hospital patients, surprise gifts to missionaries and duffle bags

for overseas relief. Open eyes and an awareness of need will bring more suggestions than it is possible to use.

Don't be afraid to try new ways

Leaders will find many ideas and plans in their denominational materials. However, every leader should feel free to adapt and substitute to meet life situations. One group recently spent a whole evening discussing the dismissal of athletic stars. The boys and girls had discussed the matter at school, but at the church the leader had a chance to mention the implications of such events for Christian living. Junior highs at the church should be encouraged to discuss problems and relationships of everyday living, because only as they apply Christian principles to their daily existence can they be said to be growing toward Christlikeness.

Some leaders are hesitant about giving up the lecture method and formal procedures with junior highs. Usually all that is needed to convince them of the merit and appeal of informal techniques is to get them to experiment a few times. The results with the boys and girls are all the proof they need. One leader sat shaking her head in disapproval during a training session on informal teaching methods to be used in camp. She was so convinced that she couldn't do that kind of teaching she resigned from the camp staff. Just a year later at a similar training session she was back, beaming this time. She had "inherited" a group of junior highs and almost in desperation had tried some of the methods suggested earlier. To her delight they worked! Now she has released her imagination and is finding real satisfaction in her work.

Junior highs have boundless enthusiasm, tremendous energy, ideas rich in possibility, an unspoiled idealism, wide interests and responsive hearts. Leaders in the church should capitalize on these traits. There are laws governing the laws of growth of people just as there are laws governing the growth of everything God made. The wise leader will work with these laws of growth—will work "with the grain"—to help these fast developing boys and girls grow in Christlikeness. He will remember always to think of people before program, and will dare to experiment in new ways to lead them toward Christian maturity.



Primary Department

by Margaret Clemens McDowell*

THEME FOR FEBRUARY: *We Think about Our Country*

For the Leader

Sometime in our work with children we steer carefully away from subjects that might be called "patriotic," because we do not want to cultivate a narrow nationalism, or the feeling that we who are so fortunate as to live in this land are superior to others. However, our children need to be helped to appreciate the heritage that is theirs in a great and abundant country. Just as much, they need to understand that some things are not good in our land, and some people have little cause for pride or rejoicing. The people who have no homes because they "follow the crops," those who are crowded into the ugly, dirty tenements of our great cities, those who meet unfriendliness because they differ from the majority in color, race or religion or because of a physical handicap, may not think of this as "Our Happy Land, America."

Primary children cannot face such problems abstractly, but they can know what it means to help make this a better, more friendly country by being kind to the D. P. family newly come to the community, or to the child with a speech difficulty, the one with cerebral palsy, or whose skin is brown. And children need special help on such problems. We can lead them to understand that this will be a good country in which to live in so far as leaders and people love God and love their neighbors.

As you plan for the month, try to draw illustrations for thought and discussion from the experiences of your own children. Help them to appreciate their country, and guide them to see that each may, with God's help, have a part in making it a good land for all.

Canadian leaders will want to make some substitution in songs and illustrative material, but in general the thoughts suggested will be applicable. No one country has exclusive claim to the truth in the words, "Blessed is the nation whose God is the Lord."

The songs suggested in the services will be found in *Hymns for Primary Worship*, Westminster and Judson Presses. Numbers used refer to this hymnal.

February 3

THEME: *Praise God for Beautiful Places*

MUSIC: "America"

CALL TO WORSHIP:

Leader: Psalm 98:1a,b

Group: Psalm 126:3

*Stratford, Connecticut.

PRAYER: Our Father, you have done great things for us, and we are truly glad. We are glad for our homes, our schools, our churches, and for all the many, many things that make us happy. We are glad for this wonderful country in which we live. Hear our prayer of thanks, we pray. Amen.

HYMN: "America," (first stanza)

LEADER:

This month in our worship time, let us think about our own land, America. We shall think of some of the reasons why we love our country. Perhaps we can discover some things we can do to make it an even better land. Today let us remember some of the beautiful places in our land. (Tell of some place of natural beauty that you have visited.) There are places of beauty in every part of our country—mountains and lakes and rivers and sea and woods and parks. While our pianist plays will you think about some lovely place you have seen, and be ready to tell us.

MUSIC: "America"

CONVERSATION:

The children may tell of beautiful places they have visited. Remind them that these places help to make our country an interesting and beautiful land.

Alternate Suggestion: If you have access to a projector and slides of some places of natural wonder and beauty, you may wish to show a few in place of the above. Use no more than five or six. Take time to talk about each picture. Let the children tell what they find beautiful and describe similar places they have seen. Point out that God, who loves beauty, planned this beauty in our country for us to enjoy.

LEADER: There are beautiful places in every land for people to enjoy. Long, long ago a man wrote in the Bible about the good land God had given his people. Listen and see what made this land a beautiful place.

SCRIPTURE: Deuteronomy 8:7-10 (After the reading the children may name beautiful things mentioned and tell if these same things can be found in our land.)

SONG: "The Lord Hath Done Great Things for Us," 29

OFFERING:

Leader: We are always glad that we can say thank you to God by bringing our gifts of money to help in his work. Let us offer our gifts now.

Prayer: (When offering is presented) "An Offering Sentence," 168

LEADER: We have been thinking of beautiful places in our land. But there are some ugly places too. In some of our big cities there are sections where people live who cannot afford better homes. The streets are dirty, the houses are old

and shabby and whole families sometimes have to live in one or two rooms. Some of these people see little that is beautiful. Let me tell you the true story of a little girl who saw such a place and then grew up to do something about it.

STORY:

A LITTLE GIRL WITH A BIG DREAM

Jane Addams was a happy little girl just six years old. She lived in a fine big home and she had everything she could wish for. All her life she had seen beautiful things and places.

And then one day Jane's father took her with him on a business trip. They went to a nearby town and to a section Jane had never seen. This part of the town was called "Shantytown." The houses were old and ugly and seemed about ready to tumble down. Ragged children sat on the steps or played in the dirty streets. Jane had never seen so much ugliness before.

"Father," whispered little Jane, "why do people live in such ugly places? Why don't they live in beautiful homes like ours?"

"They don't have money enough to live in better homes," explained Mr. Addams.

Jane was quiet a moment. Then she said, "When I grow up I'm going to have a great big house. But it isn't going to be near beautiful homes like ours. I'm going to live right next door to poor people, and all the children can come to play in my yard."

Years passed, and Jane grew up. She traveled all over the world and saw many beautiful places. But she never forgot that there were ugly places too. She never forgot what she had planned to do as a little girl.

She went to Chicago, one of our largest cities. There, in one of the poorest sections, she found her dream house. It was a big shabby old building called Hull House. Around it in poor homes lived—people who had come to America from many lands. But never had they had a chance to discover that America was a beautiful and a friendly place.

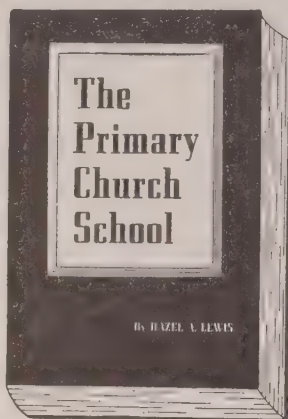
How Jane Addams and her helpers worked to get Hull House ready! The roof was patched. Ceilings were mended. Woodwork was painted. The old fashioned furniture was polished. Crisp curtains were hung at the windows. Fires were ready to light in the big fireplaces. Hull House had become a place of beauty.

Now Jane and her helpers went out to make friends with the people who lived nearby. They invited them to come to Hull House.

At first the people did not know what to make of such kindness, but soon they began coming. Hull House was busy with parties, clubs and classes. There were a day nursery and a kindergarten for the little children. There was something for everyone, and Hull House was crowded from morning to night. They enjoyed the beauty Jane Addams had planned for them, and best of all, they found at Hull House friends who were ready to help them.

Miss Addams is no longer living, but Hull House has grown and grown until now it covers an entire city block. Every day hundreds of boys and girls and men and women find here beautiful things to

A new leadership training text by Hazel A. Lewis



THE PRIMARY CHURCH SCHOOL

A discussion of the experiences and help the church can give primary children . . . ways of establishing a closer home-church relationship . . . essentials for choosing church school equipment and arranging it . . . materials to use in planning sessions . . . means of meeting the child's religious and social needs . . . methods of effective departmental organization and administration . . . plans for supervision and training. \$1.50.

At Your Bookstore

THE BETHANY PRESS—St. Louis 3, Mo.

enjoy and friends to help. All because a little girl had made up her mind that some day she would share her beautiful home with others.

PRAYER: Our Father, as we think of our beautiful country, help us to remember that there are some places that are ugly, and some people who see little beauty. We are glad for people like Jane Addams who have found ways to make this a better country for all. Help us to find ways to help too. Amen.

HYMN: "God Made Us a Beautiful World," 136

February 10

THEME: Praise God for Friendliness

PRELUDE: No. 203

HYMN: "How Strong and Sweet My Father's Care," 32

LEADER: We have been singing of God's loving care. What would you like to thank him for today?

PRAYER: Include the children's suggestions in a prayer of thanks.

HYMN: "Father, We Thank Thee for the Night," 43.

LEADER:

This month we are thinking about our country, about some things that make us glad and some things we can do to make it a better land for everyone. (Recall briefly last week's thought.) I am glad when I hear people say, "America is a friendly land." What makes a country a friendly place? (Bring out such ideas as being kind to those in trouble, helping strangers to feel at home, being fair to all, especially those who differ in color or religion or in other ways, being thoughtful of the ill or handicapped. It will not help primary children to deal in generalities. The above ideas should be made specific with illustrations related to their experiences. Suggest, "Suppose a family from some other country comes to our town. How could

we make them feel America is a friendly place?" "Suppose a child who is crippled from polio lives near you. What could you do?" Cite other illustrations helpful to your children.) Our country will be a friendly country only if we all help to make it so. Let us think of some Bible verses that will help us.

BIBLE VERSES: Luke 6:31; John 15:17; Ephesians 4:32 (These may be assigned in advance to three older children.)

STORY:

HOW GRACE CHURCH HELPED

The children in the Primary Department of Grace Church were making plans. In fact the entire church had been making plans for a long time. And all about the same thing.

Months ago Mr. Blake, their minister, had told them about some people across the sea in Europe. "They lost their homes in the war," Mr. Blake had said. "In fact, they lost everything—homes, clothing, money, and a chance for the father to work and make a living. There are many such families. They have to live in camps because they have no place to go."

Then Mr. Blake said something else. "Every one of those families wants more than anything else to come to America. They would like to live in this beautiful land. They would be so happy to find friends here. But they cannot come unless a home and a job are ready for them first. Do you think," asked Mr. Blake, "that our church could bring a family here to America? Could we find a home for the family and furnish it? Could we make sure that the father had a job? Could we raise enough money to bring them here?"

The people of Grace Church thought of this beautiful land where there was room for more people. They wanted to help.

"There is an empty house on my farm," said Mr. Judson. "I would be glad to let them live there as long as they wish."

"If the father is a good worker I will give him a job," said Mr. Walter who lived on the next farm.

The women were busy talking together. "We think we can find enough furniture in our attics if the men will help to move it," they said.

So for months the people had been busy. The little house had been papered and painted. It was furnished with tables and chairs and beds and dishes—everything a family would need. There was even a crib for the baby.

For by now the people of Grace Church knew all about the family that was coming. There was a father who would be so glad to work on a farm, and a mother who would love the little house. There was a boy ten years old, another eight, a little girl seven, and the baby. Two of the children would be in the primary department.

"What else can we do to help them feel that this is a friendly country?" asked Miss Jean, their teacher.

"We'll stop and bring them to Sunday school," said Jerry and Ruth who lived nearby.

"We'll make sure that they have a good time here," said Jimmy.

"We'll take them to school, too," added Ruth.

"We'll smile and be friendly," said Dick. "And show them how to play our games."

"Maybe they can teach us some new games," suggested Mary. "Wouldn't that be fun?"

"Perhaps they won't be able to speak our language very well," reminded Miss Jean.

"Well, don't let's laugh at them," said Helen. "That might make them homesick, and we want them to like this country."

"We want them to think it is a friendly place," said Andy, and the other children nodded.

And when the new family came and settled down in the little home they did indeed think America a beautiful friendly land.

"It is a friendly country," said the father. "My wife, my children—we all thank you for sharing it with us. We will try to be good Americans."

PRAYER: Dear God, our Father, we know our land will be a friendly land only if we all help to make it so. Help us to do our part. Help us to do to others as we would like them to do to us. Amen.

OFFERING:

HYMN: "Our Happy Land, America," 139

February 17

THEME: Praise God for Good Leaders

PRELUDE: Music of "Our Happy Land America," 139

CALL TO WORSHIP:

Leader: Psalm 92:1a

Group: Psalm 75:1a

HYMN: "Father, We Thank Thee for the Night," 43

LEADER: We have been thinking this month about our country. Shall we give thanks for it?

PRAYER: Dear God, we thank you for this good land in which we live. It is our country, and we love it. We thank you for all its places of beauty. We thank you that it is a nation of homes and schools and churches. We thank you for the people who are trying to make it a good country where everyone can be free and happy. Help us to do our part. Amen.

HYMN: "America," or "Our Happy Land America"

LEADER: There is a verse in the Bible that reminds us of something that makes a good country or nation. Listen and see if you can tell what it means.

BIBLE VERSE: Read Psalm 33:12a. Help the children to express the thought that a nation is "blessed" or "happy" when its people remember God and try to follow his way.

THINKING ABOUT GOOD LEADERS:

Our country has had many good leaders who have tried to follow God's way. Perhaps you know of two great men whose birthdays we honor this month. . . . (Tell how Washington and Lincoln loved God and tried to be good leaders. Both prayed often for help to do what was right. Remind the children that we need such leaders today. You might tell of one such leader, the famous Judge Harold Medina, who must deal with many people who have broken our country's laws. The Judge says he always remembers that Someone—God—is beside him. Before he makes an important decision he asks God to help him.)

PRAYER: Dear God, help the leaders of our country to do what is right and good. Help us to be a nation whose God is the Lord. Help each of us to try to live as you would have us live. Amen.

HYMN: "God Made Us a Beautiful World," 136.

OFFERING

February 24

THEME: *Praise God for Churches*

PRELUDE: "Church Bells," 195

CALL TO WORSHIP: Read together from board, Psalm 122:1

HYMN: "We Love Our Church, O God," 107

LEADER: One day Jesus' friends asked him to teach them to pray. We call the prayer he taught that day the Lord's Prayer. It is in our Bible, and most of you know it. Shall we pray it now, and try to think what the words mean?

PRAYER: The Lord's Prayer

SHARING THOUGHTS: Leader may suggest, "All month we have been thinking about our country and some of the things about it that make us glad. Would you like to tell of some of those things now?" Children respond. "Can you think of some things we can do to help make this a good country?" Response.

HYMN: "America," (first stanza)

LEADER:

Our song mentions the pilgrims who came to our land so long ago. Do you know why they left their own country and came to America? (Older children will know that they came here to be able to worship God as they thought right.) One of the first things the pilgrims did was to build churches. Now there are many, many kinds of churches in our land, for this has always been a country where people were free to worship as they thought right. Jewish people can go to their synagogues, Catholics can go to their churches, and

_____ and _____ (name several groups, including your own, familiar to the children) go to the places of worship they like best. The important thing to remember is that all go to church to worship the same God. When the people remember to worship God a country is a good nation in which to live. (Repeat together Psalm 33:12a.) There are

some countries in which the leaders do not love God, and the people are not allowed to go to church to worship. When we remember this, we are thankful for our country where all may go to church. We are very thankful for our own church. We want to find ways to help those who have no churches. (The well-informed children of today may be eager to name countries where religion is suppressed. If so, help them to feel not hatred, but sympathy for the people whose leaders do not try to follow God's way and who are not allowed to go to church to worship and to learn what is right.)

PRAYER POEM: Read the words of "We Thank Thee for Our Church," 100 in *Hymns for Primary Worship*.

OFFERING

HYMN: "God Made Us a Beautiful World," 136

Junior Department

By Helene M. Suiter*

THEME FOR FEBRUARY: *World Brotherhood*

For the Leader

During the month of February we like to think especially of world brotherhood. Certainly no subject could be more timely for these days in which we live. The future of our world civilization may rest largely on what the children of this generation are taught to believe and feel about world brotherhood.

For your worship center this month you might like to use the same arrangement for the four weeks. The following suggestions are given with the intent that you will choose the ideas which seem best for your group. There will be sufficient ideas so that you may have a different center each week if you desire.

You will probably want to use a globe of the world with an open Bible. Small dolls of the world might be arranged around the globe. Small flags of the United Nations—you would probably want to select only a few of these—could be arranged in a similar way.¹

At least one of the following pictures is usually available: "Follow Me" by Tom Curr, or "Hope of the World" by Copping.² The picture set, "Portraits of Outstanding Americans of Negro Origin" includes the pictures and life stories of ten well known Negroes. This set of pictures may be purchased from Friendship Press, 156 Fifth Avenue, New York 10, New York for \$1.50. You may wish to include

*Associate Secretary and Supervisor of Weekday Church Schools, The United Churches of Lackawanna County, Scranton, Pennsylvania.

¹61 small (2" x 3") paper flags of the United Nations may be purchased for \$1.00 from the American Association for the United Nations, 45 E. 65th St., New York, 21, N. Y. Cloth flags are also available in different sizes and prices.

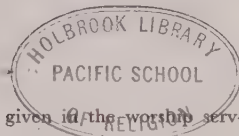
²"Follow Me," by Tom Curr and "Hope of the World," by Copping are available in size 20½ x 30 inches, for \$1.25 each, from the Pilgrim Press book store, 14 Beacon St., Boston, Massachusetts, or 19 S. LaSalle St., Chicago, Illinois.

GUIDED PRAYER:

Let us bow our heads and think quietly about our country. . . . Let us think of some of the beautiful places we have seen. . . . Let us thank God for all the friendly people who help to make this a good country. . . . Let us give thanks for good leaders who try to serve God. . . . Let us be glad for the many churches in our country where people may worship as they think right. . . .

Dear God, you can hear our quiet prayers. Once more we thank you for this great country in which we live. Help us all to follow your way and do that which is right and good. May we all work together to make this a nation whose God is the Lord. Amen.

RESPONSE: "May the Words That We Say," 185. If unfamiliar this may be sung to the children.



other ideas not given in the worship services.

In your community there may be a Negro singer or choir that would enrich your worship. There may be a person of another race or nationality who has made some outstanding achievement; you might invite this person to speak to your juniors. Depending on your location and circumstances you may wish to emphasize our attitude toward Orientals rather than Negroes.

All hymns and music not otherwise indicated will be found in *Hymns for Junior Worship*, Westminster or Judson Press.

February 3

THEME: *Jesus Loved All People*

PRELUDE: "All People That on Earth Do Dwell" (sing as a response)

CALL TO WORSHIP: Psalm 66: 1,2, and 4

HYMN: "Steal Away to Jesus" (played on piano)

LEADER:

Do you know the name of the song we just heard on the piano? It is a Negro spiritual called "Steal Away to Jesus." The Negroes have given us some of our loveliest American folk music. Many of these songs came from the days of slavery. In the evening, after the day's work in the cotton fields was finished, the slaves would sometimes slip quietly away to a place in the fields or woods where they would have a camp meeting or a religious service of their own. It was then that they sang many of these songs. The leader would sing the first line; then all the others would reply by repeating that line or singing a certain line over and over as a response. "Steal Away to Jesus" was one of their favorites. Perhaps going off quietly by themselves for a religious service was something like "stealing" away or slipping quietly away to Jesus. Let us sing the song together.

HYMN: "Steal Away to Jesus"

HYMN: "I Want to Be a Christian"

CONVERSATION:

You have seen many different pictures of Jesus and the children.³ In some of

them you have noticed that children of many lands are gathered around Jesus. When the children of Palestine came to see Jesus that day, there might have been some Greek or Roman children; there might have even been some from Egypt or Arabia. However, we can be quite certain that there were no children with Dutch clothes or Eskimo furs or Japanese kimonos. Why do we see such pictures? What are the artists trying to say to us? (Give children time to express their ideas.) Yes, they are trying to say that if such children had been in Palestine that day, they would have gathered close to Jesus as we see them in the pictures. They are trying to say that Jesus was the friend of all. To Jesus it would not matter if a person's skin were yellow or black or white or red or brown. There were many times when Jesus showed that he wanted to be friendly with all people.

In Jesus' time the worst enemies of his people were the Samaritans and the Romans. However, Jesus was friendly with these people. When people from Galilee went to Jerusalem, they usually crossed the Jordan River and went down on the East side, then crossed back again rather than go through Samaria. Jesus not only went through Samaria but stopped and talked in a friendly way with a woman of that land. This is a part of the story as it is written in the Bible:

SCRIPTURE: John 4:5-9 (read by a junior)

LEADER: When Jesus was telling a story to show what it meant to love one's neighbor, he made a man of Samaria the hero of the story. You know this story very well; so we will hear only a short part of it:

SCRIPTURE: Luke 10:30-34 (read by a junior)

LEADER: When a Roman soldier asked Jesus to heal his servant, Jesus was only too glad to help. He even healed the ear of the Roman soldier who came to arrest him.

SCRIPTURE: Matthew 8:5-13; Luke 22:47-51

HYMN: "In Christ There Is No East or West"

PRAYER:

We thank you, God our Father, that Jesus is the friend of all. We know that his love was great enough for the people of the whole world. May we grow in our love for other people. May we try to learn more about them and understand them better because we know that, if we really understand them and the things they work and hope for we will be able to love them more. We pray in the name of Jesus, the friend of all. Amen.

February 10

THEME: *How Much Do We Care?*

PRELUDE: "All People That on Earth Do Dwell"

CALL TO WORSHIP: Psalm 66:1, 2, and 4

HYMN: "It Makes No Difference, East or West"

SCRIPTURE: Psalm 67

STORY:

AN UNUSUAL CONCERT

In the afternoon sunlight of Easter Day, 1939 seventy-five thousand people stood

in front of the Lincoln Memorial in Washington, D. C. They looked up at the woman who stood near the great statue of Abraham Lincoln. Her head was thrown back and she sang as only Marian Anderson can sing. Some people think that she has the most wonderful voice of anyone living in the world today.

This was a strange place to have a concert, but this was turning out to be a strange concert. It should have been held in Constitution Hall, but a group of very important women had refused to let Marian Anderson sing in that Hall. Because her skin was dark they refused to let her use their Hall; yet these same women boasted of the fact that their ancestors had come to America before the American Revolution in order that there might be freedom and equal rights for all. How easily people forget!

But many Americans had not forgotten about freedom and equal rights. The wife of the President of the U. S. withdrew her membership from the organization that had refused to let Miss Anderson sing in their Hall. Letters and protests came from all parts of the country. People did not want Miss Anderson treated that way. And so the concert had been moved to the Lincoln Memorial. It was very fitting that she, a great American Negro, should stand and sing in the shadow of the statue of Abraham Lincoln, the man who had done so much to abolish slavery and bring freedom and happiness to the people of her race.

I wonder how Marian Anderson felt about all this. Was she hurt because she could not sing in Constitution Hall? I doubt if that would have mattered much, because, you see, she had already sung in many great halls and even before kings and the great people of the world. She, herself, was too great a person to be hurt very much by such a thing. But I think she must have felt sorry for the people who would not let her use the Hall.

And there is something else that must have bothered her. Perhaps as she stood there singing for all those thousands of people, she remembered the many times when she had really been hurt. Perhaps she remembered the many times when as a child and a young girl growing up in Philadelphia there had been places where she had wanted to go and things she had wanted to do, and she could not because she was a Negro.

No doubt she thought of the young Negro boys and girls growing up in our cities and towns today. Will it always be so hard for them? Will people really understand them and accept them for what they are and what they can do when they have the chance? Will people ever come to think that having dark skin is not strange? Having dark hair or eyes is never considered strange; why should dark skin make such a difference? Miss Anderson must have thought these and many other thoughts as she stood beside the statue of Lincoln singing for the people that Easter Day.¹

PRAYER: Dear God, our Father, when we speak of you as "our Father" we know that you are the Father of us all no matter what the color of our skin, no matter what language we may speak, no matter where we may live. We know, too, that if you are our Father, all people are our brothers and sisters. Help us to remember to treat them and think of them as our brothers and sisters. May

we remember that Jesus was the Friend of all. May we try to be like him. Amen.

HYMN: "Brothers of the Faith"

February 17

THEME: *Race Does Not Matter*

PRELUDE: "All People That on Earth Do Dwell"

CALL TO WORSHIP: Psalm 66: 1, 2, and 4

LEADER: In the month of February we celebrate the birthdays of two of our great national leaders, Abraham Lincoln and George Washington. Let us rise as we sing "America," the song that tells of our love for our country. (Canadians may change the wording above and use their National Anthem.)

HYMN: "America"

STORY:

WORKING TO HELP MANY PEOPLE

About forty years ago a young Negro boy was growing up in the busy city of Washington. He went back and forth to school and played the games that all young boys like to play. His classmates must have noticed that he had a very good mind. However, they were probably more interested in the fact that he was an outstanding athlete. He brought many honors to his high school teams. In college he won national recognition as a football half back and as a high hurdler. He could have made a name for himself in the professional field of sports, but he had another idea. He wanted to be a doctor. He continued his schooling and became a skilled surgeon.

Dr. Charles Richard Drew was his name. Today he is a famous person. Perhaps you have never heard his name, but I am certain you have heard of his work because I know you have heard of a blood bank.

After Dr. Drew had become a doctor and a teacher in a great university, he went to New York to study more about blood. As he worked in a laboratory, he made a wonderful discovery. He found a way to separate the watery part of blood from the other part. He found a way to save this thin part or plasma so that it could be used later when someone needed it.

War was going on in Europe. Every night England was being showered with bombs. They needed a quick way to give blood to the many people who were injured. Dr. Drew was asked to help with his method of banking or saving blood plasma. Later when many of our soldiers and sailors were injured on the battlefield of the Pacific and North Africa, blood plasma was sent to them by the Red Cross which used the ideas that Dr. Drew had worked out in his laboratory. In fact, the Red Cross system of blood banks and donors was set up and directed by Dr. Drew.

Perhaps you have heard that there are four different types or kinds of blood. This is true. However, all blood plasma is the same. It could be taken from a person in China or England or Russia and be given to a person in any other land. It would not matter one bit because all blood plasma is the same. There is another interesting fact about blood. Among the people of each nation and race you would find all four types of blood. Even in your own family you would probably find at least two or three different types of blood. When someone needs whole blood, the important thing is that he be given his own type of blood; it does not matter where the donor lived or what was the color of his skin. Dr. Drew and all the other doc-

¹You might refer to the picture with hymn No. 88 in *Hymns for Junior Worship* if the children have copies of this book.

²If possible plan to use a recording of one of the Negro Spirituals sung by Marian Anderson.

HERE ARE YOUR FAVORITES!

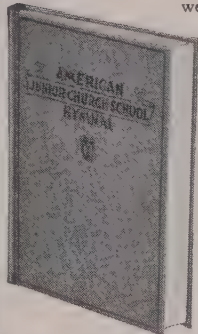
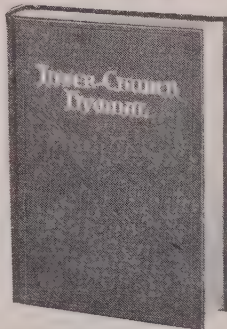
Found in **INTER-CHURCH HYMNAL** and nowhere else because it includes only hymns repeatedly sung in 10,000 representative churches. Find out how perfectly Inter-Church Hymnal fits in a growing progressive church. Send for sample copy. See its nearly 700 numbers including its amazing 96 page bound-in supplement of liturgical service material. Nothing like it! Beautiful waterproof gold stamped covers lacquered for long wear. Only \$125 a 100 not prepaid.

Awakens Sense of God's Presence

AMERICAN JUNIOR CHURCH SCHOOL HYMNAL

gives boys and girls a real spiritual experience through its hymns, pictures and services. A book of highest standards that wins their love and challenges life aims. You ought to know its practical worth in your Sunday School and you can so easily—*just write for a sample copy today.* Bound in waterproof green cloth, lacquered for lasting brightness and wear resistance; only \$90 a 100 not prepaid.

Write TODAY for sample copies—give church and denomination and your church position.



BIGLOW-MAIN-EXCELL CO.. 5703-A2 W. Lake St., Chicago 44, Ill

DIETZ

PINS & BUTTONS

Build S. S. Attendance



Everybody
present
every Sunday

Your Sunday School can grow with this popular and inexpensive plan. Begin with "Our Aim 100%" button; each quarter all with perfect record get new and higher button. Quarterly pins \$2.00 a 100. Yearly pins with numeral \$1. Extra numeral 40¢. 20% tax on yearly pin. Returnable sample set only \$1.20.

Your dealer can supply you.
Complete catalog free on request.

WILLIAM H. DIETZ, INC.
10 South Wabash, Dept. 53, Chicago 3, Ill.

HYMN: "My Country is the World"
(found in *Singing Worship*. The words were printed in the October 1951 issue of the *Journal*)

PRAYER:

Our Father, help us to grow in our understanding of others. We know that in all lands of the world there are boys and girls like us who are trying to find a good and happy way of living. We know that, like us, they need happy homes and real friends. We know, too, that many of them do not have enough food to eat or clothes to wear. We pray that you will help the people of the world to learn to live together in peace so that all will have a chance for greater happiness. We pray in the name of Jesus. Amen.

February 24

THEME: *Understanding Makes Better Friends*

PRELUDE: "All People That on Earth Do Dwell"

CALL TO WORSHIP: Psalm 66:1, 2, and 4
HYMN: "It Makes No Difference, East or West"

LEADER: "Fellowship House"

Did you ever hear of a doll library? Even if you never heard of one, you could probably tell what it is. Yes, it is a library of dolls instead of books.

In a library we find many kinds of books; we find stories from many different lands. In a doll library you would expect to find many different kinds of dolls; you might expect to find dolls from many different lands.

Perhaps there are other doll libraries by this time, but, as far as I know, the very first one was in Philadelphia, Pennsylvania. There is an interesting story about the way it came to be.

There was a section of the city where many people lived crowded together. Once the houses had been very lovely. Now they were old and no one cared much

about them except to collect some rent from the people who had to live in them because they could not afford or find a better place to live. It was very hard for most of these people to buy food and clothing for their children, and they had stopped caring about the kind of houses in which they had to live. There seemed to be nothing for the children to do but run the streets. Sometimes they got into fights with the other children; sometimes even the parents got into fights with one another.

Some of the people were colored; some were white. Some were Italian; some were Chinese or Japanese. In fact, there were people from many different lands, and they might have had some interesting times together, but they did not really know each other, nor did they seem to care to get acquainted.

In the same city there was a group of Friends, or Quakers. They said, "All people should be friends. If they understood each other they could get along together. If they learned to work and play together, they would learn to be friends. We want to make this idea work. What we need is a place where there are many different kinds of people. We could give them a chance to work and play together." They might have chosen many different places, but they chose the section of the city I was telling you about a few minutes ago. It looked as though it might be pretty hard to go into a place where so many people were unhappy and where there was quarrelling and fighting going on much of the time. But the Friends were willing to try.

First of all they wanted a house that they could open to all the people of the neighborhood. They did not have very much money. The house they found had been a fire house and before that a factory. They said, "We will clean and paint it and make it look just as nice as a house can look." Many people worked to scrub and paint and clean that old fire house. Some of them came from homes where maids always did the hard work; some were men who were used to working out on the roads with picks and shovels. But they all took mops and buckets and went to work. Some had dark skin and some had light skin; some were Christians and others were Jews. As they worked, they did not think of their differences; they thought of what fun it was to be together, of what a happy fellowship they were having even as they were working. They were working to make this a house of fellowship, for its name was to be Fellowship House.

Finally the house was ready for use, and people began to come to it. There were rooms where children and parents could find materials with which to draw and make things. There were lots of fine books to read. There were parties and dinners sometimes. There were times to play games. There were clubs and choirs for singing. There were times for religious services. In fact, it seemed that there was just about everything that you could think of that boys and girls and men and women might like to do. People began to come not only from the neighborhood of Fellowship House but from many different parts of the city. All were welcome. The color of a person's skin, the accent of his speech, never made any difference at Fellowship House.

The question was, "Would other people in other parts of the city and in other places learn the same way of working and living together in fellowship and happi-

tors and scientists who have worked and studied about blood have found these things to be true.

Hundreds of years ago, before there were any scientific laboratories such as we have today, God helped men to know his plan for the people of the world. Let us hear the words that Paul spoke to the people of Greece many years ago:

SCRIPTURE: Acts 17:24-28

LEADER: At the beginning of our service we were thinking of our own country and of our love for it. Now let us sing a song that speaks of the world as our country and of our love for all the people of the world. We will sing the words to the same tune that we used earlier. ("America")

something like this. However, as twelve years have passed, many people have learned a better way of living because of Fellowship Houses. Today fourteen other cities have Fellowship Houses similar to the one in Philadelphia.^{*}

Through the years many new ideas have been expressed in the program at Fellowship House. The doll library is one that the children love. The dolls represent the great people of all races and lands. As children see the dolls and read the life stories of the great people they represent, they begin to understand the gifts of many different people.

If you were going to make a doll library, what people would you include? Can you name some people of different

^{*}For further information about Fellowship House write to 1431 Brown Street, Philadelphia 30, Pa. The article, "Brotherhood Adventuring—Twelve-Twelfths of the Year," on Page 9 should be read in preparation for this service.

racess and nationalities who you would want to have in such a library? If you could go to a library and borrow a doll of Marian Anderson or George Washington Carver or Jane Addams, how might it help you to be a better person?

SCRIPTURE: Malachi 2:10; Ephesians 4:6

HYMN: "I Want to Be a Christian"

CLOSING PRAYER:

Father of us all, we know that in our communities there are many ways for us to be friendlier with the people who may seem a little different from us. Help us to find the kind words to speak and the friendly ways of helping them to be a part of our group. Help us to think of the good things that have come from every race and every country. Make us eager to learn about these things. May we try to follow Jesus' great rule for living as we try to treat other people as we, ourselves, would want to be treated. We pray in Jesus' name. Amen.

is the area her family was allotted. At first it was rather fun to see the large room with its little huddles of families squatted all over it, like people on magic carpets waiting for some wonderful flight to begin. But nothing happened, at least not anything that you would call exciting, for days and weeks. The diet was poor, health suffered, guards were bored and cross, neighbors, a foot away, were complaining.

But one day some boxes were brought in from a relief agency. And that day an exciting thing did happen! Each child in the whole camp was given a large bar of chocolate! Margaret and her brother and sister examined theirs. They smelled them, they unwrapped them, they examined each one. They decided that Mother must share too. So they multiplied the blocks in the three bars and divided by four. They then began to discuss how they should eat their chocolate squares. All at once? A nibble now and then? Planned rations? They were happy for hours, looking, examining, touching, smelling, imagining, discussing, anticipating.

Finally they decided to eat one block a day apiece. One lovely, luscious mouth watering portion was eaten this way. And then—what happened? Some one stole their candy.

Margaret says it was the greatest test of Christian principles she has ever known. Mother explained to the children in a low voice that they could not be certain who had taken the candy. Maybe it was the Japanese guards. Perhaps it was neighboring children on mats not far away. Maybe it was an American grown person overcome by greed and hunger. They listened to mother tell of Jesus' words about turning the other cheek if someone slapped you on one side of your face. He said if someone wanted to borrow your jacket, to give him your coat as well. He advised walking an extra mile if you were compelled to go one.

These words struck hidden memories. Margaret says, "Mother showed us that what we did mattered. We children felt that the way in which we took this theft of our chocolate bars was of importance to the whole cause of Christianity and we tried to act as though we were glad to have some one else eat our candy. Even four-year-old Randy did not cry or complain after the first terrible moments when we realized that we had been robbed."

But Margaret has a question to ask of all of us now this moment. She is in America in school today. She wonders why many young people here do not feel that it is important to live a Christlike life, to do the things Christ said to do. "We felt that every act counted while we lived in that camp. Isn't it important for Americans right here in America to be honest and courageous and law abiding? Was it far more important in a Japanese concentration camp than it is here in my school? What meaning and purpose does life have if young Christians here at home don't test their acts by Jesus' words and by his actions?" Margaret honestly wants to know. She feels a sense of being let-down by young folks here in America.

SOME DISCUSSION QUESTIONS

1. Do you think Margaret and her family acted in the right way when the candy was stolen?
2. What difference did it really make how they acted?
3. Would you be perplexed if you were Margaret and came here to school in America after getting out of camp?

Junior High Department

by Josephine Z. Nichols*

THEME FOR FEBRUARY: *Understanding Worship*

To Those who Plan the Worship:

Turn back to last month's *International Journal* and read again the words at the beginning of the Junior High worship services. You will remember they were about our present worship forms. Our churches have a pattern which is used again and again.

Recall (without looking if possible!) the six points that we found in Isaiah's wonderful experience of God's presence in the temple. Our four services in January not only emphasized the first four steps but also gave us some ease in picking out the ideas for ourselves.

Here then are the first four points, as you no doubt remembered:

1. We turn our thoughts to God.
2. We feel unworthy.
3. We know that God will forgive.
4. We praise God.

This month we will begin with points five and six. Here they are:

5. We ask God what to do or listen to him tell us.
6. We give ourselves.

On the third Sunday we will read a New Testament story which is familiar to most of us and see how it carries out the points and how it can be used in a worship service based on the six steps.

Finally, on the last Sunday of February suggestions for hymns, readings, and other parts of a worship service will be given, from which the planning committee will form a service which follows the Isaiah pattern.

Then in March we will be ready to use a couple of new patterns which other groups have tried. Perhaps we will feel

ready in our own circle to create a new pattern.

The February worship services could be used without any reference to the pattern we have examined, but how worthwhile it is to understand and fit the pieces together to form a perfect whole, as in a jigsaw puzzle! And later what fun it will be to try to create some new ways of expression of our own!

February 3

THEME: *We Ask God What to Do* (5)¹

HYMN: "Fairest Lord Jesus"

INVOCATION: Psalm 27:14

HYMN: "Our God, Our Help in Ages Past"

SCRIPTURE: I Samuel 3:8-19; Isaiah 6:8a

STORY: (See story "Margaret's Question" at end of service. Leader may tell or read story.)

DISCUSSION (Appoint a discussion leader ahead of time.) Questions for discussion follow the story.

PRAYER: Our Father, we ask for guidance in finding the things which most need to be done. Help us as Christian young people to see the need for work which we can do. "Open our eyes that we may see." Give us willing hearts and helpful hands. In Jesus' name we pray. Amen.

HYMN: "Take My Life, and Let it Be"

BENEDICTION: II Timothy 4:22

STORY:

MARGARET'S QUESTION

Margaret lived through thirty-three months in a concentration camp. She was your age, junior high age, when she had this experience. She and her family had been taken prisoners by the Japanese when they came into the Philippine Islands. Her mother and sister and brother were in camp with her, but her father had been taken to another camp where his friends could not see or hear from him.

Margaret found it hard to live in the space of one good sized blanket, but that

*Corriculum writer, Columbus, Ohio.

¹Number of point in Isaiah pattern of worship.

4. Do some American boys and girls live by Christ's teaching here in America, now this very minute? Do you know any such? Are you one of them?

5. Does the attitude we take as Christian boys and girls have any effect on life in general in the U. S. or elsewhere? Could it have? Will it have?

6. What do you see to do this week that would help carry out God's ideals? Name several things. Will you do at least one of these?

7. How does this story fit in with our Isaiah worship point, number five?

February 10

THEME: *We Give Ourselves* (6¹)

TO THOSE WHO PLAN THE WORSHIP:

Here is perhaps the most important point of the worship service. Because we come near to God and see what he wants done, we determine to act. We show this in closing prayer, final hymn, dedication service or benediction. Too many services stop with our spoken praise or prayer. Action should follow. If you can get this thought across to your group, you will have helped them to use a point that many Christians never even see and therefore readily neglect.

HYMN: "Holy, Holy, Holy, Lord God Almighty"

INVOCATION: Psalm 143: 8 and 10

HYMN: "O God, I Thank Thee for Each Sight"

LEADER:

(Give point six and its meaning for us. Try to give the following ideas in your own words.) Each worship period should lead to a feeling of commitment. Commitment is a strong word that means exactly point six. If we think over the Isaiah story we see how Isaiah had an awareness of God, then he felt a great sense of his own humility, then a happiness in forgiveness for which he blessed and praised God. After this he took two definite steps: he asked God what to do and, when he knew what God wanted, he offered to be the one to carry out God's plan, dangerous or difficult though it might be.

How can we as young Christians take the final step, the one of doing something that we think God wants done? What does he want done that we are able to do?

GOD'S WILL

One Junior High might answer: He wants us to love him.

Another: We might show our love by giving.

Another: He wants us to follow Jesus.

Another: We might help displaced or suffering people.

Another: He wants us to bring others to him.

Another: Help to missionaries might accomplish this.

Another: We might also invite other young people to our church.

Another: He wants us to enter a Christian vocation.

Leader: What is a Christian vocation? (This question might lead to an open discussion. Some Christians feel that any vocation that serves other people and adds to their comfort or fills their need can be a Christian vocation, if undertaken in the right spirit.)

Some Answers: Being a doctor is a Christian vocation. Being a minister is another. Being a nurse, or a teacher, or a shoemaker. (Many workers may be named.)

Leader: Does every shoemaker or every nurse lead the life of a Christian worker?

Some Answers: No, but each one could. Yes, if each rated service before money or the Golden Rule before gain.

(See if you can carry on a discussion for several minutes about things to do in and around your church that might be termed "God's work." Read again or recall last month's story on "Time is More Than Money.")

SCRIPTURE: Isaiah 6:8b and Acts 9:19b-22 (Another man hears the call and acts upon it)

PRAYER: O God, let me find some work that seems to be your work. Help me not only to want to do it, but also to feel able to do it. Then give me the strength to say "Here am I. Send me." Lord's prayer in unison.

HYMN: "I Would Be True" (or "I Am Able")

BENEDICTION: Romans 16:25-27

February 17

THEME: *A New Testament Prayer*

TO THOSE WHO LEAD THE WORSHIP:

We have been considering the Old Testament pattern of worship. And we have taken a Sunday's worship with emphasis on each of the six points. Now we turn to a familiar New Testament story. It is called the story of the Prodigal Son. In

this story we can see the words and actions of a son who ran away from home, spent all that he had, and then felt sorry for his actions, or perhaps for the results of his actions. Jesus no doubt meant us to interpret the story so that we would think of God as our father and ourselves as prodigal sons.

The way in which Jesus tells this story makes it fit into our first four worship points very clearly. What the son did later (points 5 and 6) can be guessed at by all of us. Perhaps several members of your committee would be willing to add an ending, as to what the young man did later in his life at home with his father and his jealous brother. Would he fit in? How would he act? Would he go away again? How would he learn of his father's plan and how would he carry it out? In finishing the story remember that points five and six will help you in answering.

PRELUDE: Music of "Hear Us, Our Father" (or other familiar hymn)

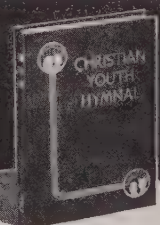
HYMN: "Hear Us, Our Father" (1st and 2nd verses)

INVOCATION: 3rd verse of above hymn, repeated softly in unison.

LEADER: (Gives a short reminder of the six points in the worship service. One of the committee members can tell of the way in which the story of the prodigal son seems to carry out the prayer plan.)

SCRIPTURE: "The Prodigal Son Prays"

First Reader: This is the story background of what happened when the waste-



Highlight Worship
in Music with
**CHRISTIAN
YOUTH HYMNAL**

A DISTINCTLY modern hymnal designed to meet the worship needs of Christian young people. Contains balanced selection of usable hymns from both the classics of our heritage and the more recent expressions of Christian devotion. Many supplemental helps for worship planned expressly for boys and girls are included.

MUHLENBERG PRESS
1227 Spruce St. Philadelphia 7

Please send me an examination copy of the Christian Youth Hymnal. IN

Name
Address
City
My position is
We will need books about..... DATE

CAMP AND CONFERENCE DIRECTORS

... value and recommend our prompt
courteous payment of medical
bills for campers

WRITE

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
230 E. BERRY STREET
FORT WAYNE 2, INDIANA

ful son started thinking of his father. Let's remember that Jesus wanted us to think of him as "our father." (Read Luke 15: 11-16.)

Second Reader: At this point the son who had gone away wants to return to his father. Listen to his thoughts as they turn homeward. (Read Luke 15:17-19.)

Third Reader: Now he does return home, sees his father, and feels close to him. (Luke 15:20.)

Fourth Reader: See how unworthy he feels. (Luke 15:21.)

Fifth Reader: But he knows he is forgiven. (Luke 15:22-24a.)

Sixth Reader: The son certainly feels thankful. (Luke 15:24b.)

Seventh Reader: In listening to the end of the story as Jesus told it, try to decide how the son would have acted beyond this point. (Luke 15:25-32.)

Several members of the Worship Committee may give ways in which they think the son might have carried out points 5 and 6. Others may be willing to participate at this time.

PRAYER:

Dear Father, help us to return to your loving care, as the prodigal son did, whenever we do wrong. We want to be as willing to confess our faults as he was. Help us also to know that we have forgiveness. We wish not only to be merry, but to determine what to do for God. Give us the will and intelligence and the spirit to carry out our thoughts. In Jesus' name we ask these things. Amen.

HYMN: "O Master-Workman of the Race"

BENEDICTION: 1st verse of "Hear Us, Our Father" sung or spoken softly.

POSTLUDE: Music of above played softly.

February 24

THEME: *Walk Closer to God.*

TO THOSE WHO PLAN THE WORSHIP

During this coming week we enter the period which is called Lent. It is the time between this next Wednesday, called Ash Wednesday, and Easter Sunday. Christians all over the world try to observe these coming weeks in special ways. They want to find Jesus in new ways. They want a nearness to God. Some denominations stress fasting, or partial fasting. Some try to deepen the prayer life of their members. Others have classes in studying the life of Jesus. You might ask your adviser or pastor what your denomination does in Lent that is different from its regular routine.

All of us probably would agree that fasting by itself is not enough. If we save money by giving up some ordinary treat or pleasure, then we must use the money thus gained toward some work of the Lord. If we deny ourselves some of our bad habits, we must replace them with good thoughts and actions. One of the poets has said that you should "starve your sin" not your "bin" (storage place for food)!

Now with the thought of Lent in our minds and the six steps of our worship pattern before us, you will find given you more than enough parts to make a worship service for this week. You will have to pick and choose, decide what to use and what to omit. Set down the six points, leaving plenty of space. Then try to fit some of the suggestions under the points. In other words, unscramble what is given below into a usable worship form, which you hope will draw out of the group a real worship experience.

BENEDICTIONS: I Corinthians 15:58. II Corinthians 9:15. Galatians 6:18. II

Peter 3:18.

PICTURES: See if some favorite picture of Jesus as an adult is within your church files or hanging on the walls of one of the department rooms. (Or you might find it in such a book as *Christ and the Fine Arts* by Cynthia Pearl Maus. This would be in church or public library.) Use for a worship center.

PRAYERS: Lord's Prayer, a prayer hymn, spontaneous prayer by adviser, leader, members.

INVOCATIONS: Psalm 19:14; Micah 1:2-3; or other familiar one.

SCRIPTURE: Micah 6:6-8; Hebrews 10:1-10.

HYMNS: "How Strong and Sweet My Father's Care"; "We Praise Thee, O God"; "Te Deum Laudamus"; "Christ for the World We Sing".

TALK BY LEADER:

On the meaning of Lent.

On what different churches do during the Lenten season.

On what your denomination does during the Lenten season.

Reading from words "To Those Who Plan to Worship."

Senior High and Young People's Departments

By Edith and Oliver Cummings*

THEME FOR MONTH: *Christian Fellowship*

TO THE LEADER: This is the last of the series on the five areas of emphasis for the local church Youth Fellowship program. The first Sunday of February is also the second Sunday of Youth Week when "The Call to United Christian Youth Action" reaches its climax in a community worship service in many communities.¹ Whether or not the young people are sharing in such a community service the first service suggested for this month should be a real help.

February 3

THEME: *Fellowship Among Churches*

INTEREST CENTER: "The Call" poster¹

INSTRUMENTAL MUSIC: "At Length There Dawns a Glorious Day"

CALL TO WORSHIP: "God is light, and in him is no darkness at all . . . If we walk in the light, as he is in the light, we have fellowship one with another." I John 1:5b, 7a.

HYMN: "Come, Kingdom of Our God" (Tune *St. Thomas*. S.M.)

"Come, Kingdom of our God,
Sweet reign of light and love,
Shed peace and hope and joy abroad,
And wisdom from above.

Come Kingdom of our God,
And make the broad earth thine;
Stretch o'er her lands and isles the rod
That flowers with grace divine.

Soon may all tribes be blest,
With fruit from life's glad tree;
And in its shade like brothers rest,
Sons of one family.

Come, Kingdom of our God,
And raise thy glorious throne
In worlds by the undying trod,

*Dr. Cummings is Director of Evangelism and Education, First Baptist Church, Los Angeles, California.

¹Write for poster and other literature on the Call to United Christian Youth Action. Address: United Christian Youth Movement, 79 E. Adams St., Chicago 3, Illinois. The Call was interpreted in the November 1951 issue of the *Journal*, which was a special number devoted to this great program.

Where God shall bless his own.

—JOHN JOHNS 1837

SCRIPTURE: Ephesians 2:4-10, 19-22.

RESPONSE: "Bless Be the Tie That Binds" LEADER:

Today we join with a million young people of the United States and Canada as we focus our thoughts and prayers on "The Call to United Christian Youth Action." "The Call" begins in community and local church worship services in the affirmation of a common covenant and commitment supported by the contribution of one dollar or more. It continues throughout the year 1952 in a program of action, the details of which we will be hearing about later.

Let us prepare ourselves for our individual and group participation in this great expression of Christian unity and service by meditating upon the meaning of this covenant as it is read:

READ BY A YOUNG PERSON: "Believing that God's power is my strength, because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and the power of the Christian fellowship."

RESPONSE: Second verse of "Onward Christian Soldiers"

Paraphrase the refrain:

Onward Christian Comrades
Serving Christ your king,
With the strength of Jesus
Peace on earth to bring.

READ BY SAME YOUNG PERSON: "For us there is no alternative but to serve God in every moment of our lives, to treat all men as brothers, to work toward the day when suffering and strife will be replaced with cooperation and love, and when peace shall abide in place of war."

RESPONSE: Third verse of "Onward Christian Soldiers"

READER: "We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the Church of Christ and its mission in the world."

RESPONSE: Fourth verse of "Onward Christian Soldiers"

THE LORD'S PRAYER

OFFERING SERVICE:

LITANY OF GIVING

Leader: "God so loved the world that he gave..."

Group response: *We have received freely, Freely we will give.*

Leader: We have comfortable homes while millions wander homeless.

Group response: *We have received freely, Freely we will give.*

Leader: We have daily food to keep our bodies strong while millions are dying of starvation.

Group response: *We have received freely, Freely we will give.*

Leader: We have the great blessing of Christian fellowship while millions are lonely and friendless.

Group response: *We have received freely, Freely we will give.*

Leader: We have experienced the power of Christ in our lives and know him as our best friend while millions are finding life empty, meaningless and friendless.

Group response: *We have received freely, Freely we will give.*

Leader: We have the great privilege of liberty, the freedoms of worship, speech and assembly, while millions are denied these joys.

Group response: *We have received freely, Freely we will give.*

Leader: Unto whomsoever much is given, of him shall much be required.

OFFERTORY: "I Gave My Life for Thee"

Leader: "We shall not build a Christian world in a day. But we are determined to be led by our faith and not our fears—"

—to profit by the experience of the past,

—to become pioneers when experience fails,

—to cast aside petty aims,

—to lose ourselves in the great task at hand,

—to seek a new heart and new mind.

For us there is no alternative. We give ourselves—we invite others to join us—in a program of evangelism and service in our own church, community and to the ends of the earth.

We shall be UNITED! COMMITTED! IN CHRIST!"

February 10

THEME: Christian Fellowship in Recreation

INTEREST CENTER: Use appropriate symbols of recreation such as skates, tennis rackets and balls, or arrange an imitation camp-fire.

INSTRUMENTAL MUSIC: "God, Who Touchest Earth with Beauty"

CALL TO WORSHIP: "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

HYMN: "Rejoice, Ye Pure in Heart"

PRAYER POEM: "Father in Heaven, Who Lovest All," by Rudyard Kipling. (This is used often as a hymn and can be found in many hymn books.)

SCRIPTURE: 1 Thessalonians 5:18-24

LEADER:

God made man a social being, with hunger for friendship and fellowship. Joy and beauty can not be fully appreciated unless they can be shared with a friend. The enjoyment of the trail comes with the sharing of the surprises and glories along the way. The sharing in song and story make the camp fire an experience that warms the heart and is long remembered.

The challenge of a good game and the competing of skills are invigorating to mind and body. The thrill of exploring unknown worlds through the reading of books together or the listening to music are ways that lead to understanding and fellowship. When such happy experiences are based upon mutual Christian ideals, then fellowship is at its highest and best. Some one has said: "A true friend is the gift of God and he only who made hearts, can unite them."

MOMENTS OF MEDITATION: As we come into the presence of God may we form in our wills certain determinations that will govern our times of recreation and Christian fellowship.

A MEMBER OF THE GROUP: "My Code for Recreation"

I will seek out others in order to share the joys of Christian fellowship in play.

I will encourage others in the development of their skills and capacities.

I will be a good teammate and give cooperation.

I will seek to make my church the best place to have a good time.

I will seek to avoid those forms and places of recreation which hurt others and destroy or abuse human personality.

I will take my full responsibility for the work involved in planning good church parties and in cleaning up.

I will be a good sport, not a griper.

I will spread friendliness, laughter and joy whenever and wherever I have opportunity.

HYMN: "I Would Be True"

BENEDICTION:

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

February 17

THEME: Christian Fellowship in Personal Relationships

INTEREST CENTER: A picture of Christ attractively set off by candle light or drapery.

INSTRUMENTAL MUSIC: "What a Friend We Have in Jesus"

CALL TO WORSHIP: "Behold, how good and how pleasant it is for brethren to dwell together in unity! Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering, forbearing one another, and forgiving each other . . . and above all these things put on charity which is the bond of perfection."

HYMN: "I've Found a Friend, O Such a Friend"

SCRIPTURE: John 15:1-17

POEM: (Sung as a solo to the tune of "Trees" or read as a poem)

"I think that God will never send
A gift so precious as a friend:
A friend who always understands
And fills each need as it demands;
Whose loyalty will stand the test,
When skies are bright or overcast;
Who sees the faults that merit blame,
But keeps on loving just the same;
Who does far more than creeds could do
To make us good, to make us true.
Earth's gifts a sweet contentment lend,
But only God can give a friend.

—ROSALIE CARTER²

²Source not located.

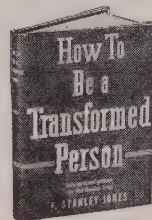
Are YOU Reading... *How to Be a Transformed Person*

★ ★ ★

E. Stanley Jones

NEW Book of Daily Devotions

Clear, definite guidance into a completely new life for you—logical steps out of self-centered frustration and futility into a transforming Christian experience—the way to radiant health in body, mind, will, emotions. . . . 52 weeks of realistic daily meditations—to help you live purposefully and victoriously!



384 Pages

Pocket Size

\$1.50

AT YOUR
BOOKSTORE

Abingdon-Cokesbury

In New York

5 FINE RESTAURANTS

sleep like a top

at the New

Prince George Hotel

Singles with bath from \$4.00

28th just East of 5th Ave.

Immediate delivery on Honor Rolls, Service Flags, American and Church Flags, Literature free. Also "RODEX" note-book, Record Systems, Tape Recorders, Bulletin Boards, Addressers, Duplicators, Filing and Indexing Systems. Specializing in Church Equipment for 20 Years.

DONALD F. ROSSIN CO.
423 B So. 5th St., Minneapolis, 15, Minn.

LEADER: As we meditate upon the meaning of what it takes to be a Christian friend, may we review the qualities which are necessary for such fellowship.

A MEMBER OF THE GROUP: (These traits may be handed out to various members of the group with instruction to mention them one at a time.)

You'll like it too!

THE JOURNAL MAGAFILE

to keep your JOURNALS

CLEAN NEAT HANDY

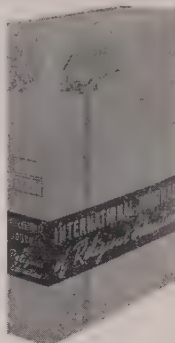
The second thousand of these attractive, kraft-board file boxes are ALL GONE and orders keep pouring in daily for more at these reasonable prices:

69c each 2 for \$1.00

Each MAGAFILE holds two years of the JOURNAL. With each file you receive a set of year labels from 1936 to 1955 and any others you need to complete your library will be sent you free. A printed form on the back of each file allows you to list your favorite articles for quick reference:

SEND FOR YOURS TODAY for your personal or church school library. CASH WITH ORDER, please to the

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION
79 E. Adams Street Chicago 3, Illinois



NEW YEAR GREETINGS

**to all our clients
old and new!**

**We have
widest variety of Scriptures**

**Many versions—
Many Styles—
Many languages**

**BEST VALUES
AT ALL PRICE LEVELS**

**MASSACHUSETTS
BIBLE SOCIETY**

41 Bromfield St., Boston 8, Mass.

I believe a Christian should be:
Free of jealousy,
In control of temper at all times,
Generous in overlooking faults in others,
Able to praise the good in others.
Loyal.
Trusted. (And others that group might suggest)

A MEMBER OF GROUP: I should like to suggest that we have a "Pledge of Christian Friendship" which might be:

We pledge allegiance to each other and to the Christian fellowship which binds our hearts together.

We pledge ourselves to help one another in trouble.

We pledge ourselves to assist one another in need.

We pledge ourselves to support one another in maintaining high standards of personal conduct and integrity in all our relationships.

We agree to love one another, regardless of class or race, or station in life, remembering the words of Jesus: "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend. Ye are my friends, if ye do whatsoever I command you."

HYMN: "Bless Be the Tie that Binds" E. C.

CLOSING PRAYER:

Father, we praise thee for the capacity of friendship. We praise thee for friends who understand and give of themselves that we may be made happy.

Make us to be worthy of good friends. May we be the kind of friends who encourage, support and bring out the best from our associates. Save us from being "fair weather friends."

Help us, O God, to know Jesus Christ as our Divine Friend and Companion. May our lives be so lived that we may enjoy constant fellowship with him. We pray in the name of the seeking, compassionate Friend of all mankind, Jesus Christ. Amen.

February 24.

THEME: Fellowship in the Christian Home

INTEREST CENTER: If possible, arrange room to look like a living room, using several comfortable chairs, reading lamp and table, etc.

INSTRUMENTAL MUSIC: "Home Sweet Home"

CALL TO WORSHIP: "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender

mercies. . . Like as a father pitieth his children, so the Lord pitieth them that fear him."

HYMN: "For the Beauty of the Earth"

POEM:

The beautiful affections that gather round our way
The joys that rise from household ties,
And deepen day by day;
The tender love that guards us when
ever danger lowers,
O God! how fair thy loving care has made this earth of ours.

—Anonymous

SCRIPTURE: 1 Corinthians 13:1-13. (Use a modern translation if desired.)

POEM: "A Heap o' Living" by Edgard Guest (can be found in library in book by same name and author.)

MEDITATION: "Beautitudes for the Home"

As we spend a few moments with the theme of today: "Fellowship in the Christian Home," may we each think of our own home. May we ask ourselves several questions:

Is it an ideal home? If not what can I do to make it a happier place? Am I to blame for any of its discord? (Pause)

If it is ideal, what are the things that go to make up the joyous fellowship? What part does Christianity play? (Pause)

Christ gave the principles for spiritual happiness when he gave us the Beautitudes. We might paraphrase them as we think of our families and home and make them to read:

Happy is the family that is gentle in spirit for theirs is a home of contentment and joy.

Happy is the family that has understanding one of another for theirs will be a harmonious home.

Happy is the family that has an altar for theirs will be a home in which God is the head.

Happy is the family whose door is open to the lonely

for theirs will be a home of priceless fellowships and friendships.

Happy is the family which regards itself as a partnership

for theirs will be a home in which teamwork and cooperation are exercised.

Happy is the family whose relationships are based upon fidelity and integrity for theirs will be a home of constant love.

Happy is the family that shares its money, its food, its talents, its hospitality for this will be a home that will extend its Christian influence and fellowship far beyond its own fireside.

E. C.

SOLO: "Bless This House" (can be used as a reading)

CLOSING PRAYER:

Heavenly Father, who has put thy children in families and has set the world to this pattern, thyself the father of all mankind; help us to give thee our reverent love. All the joys and associations of our lives are gifts of thy abounding love. Teach us to be obedient, loving children toward thee and toward our earthly parents. Help us to accept discipline that we may learn the lessons of life which will lead to freedom and accomplishment.

We rejoice in the fellowship of our Christian homes, and the opportunity we have for learning how to get along with one another that we may spread the qualities of love and understanding among our associates in all realms of life. This we pray in the fellowship of Christ. Amen.

For Religious Ed. Directors—Probably the Greatest

ACCIDENT INSURANCE

Value for the Money Today



*Look at what
you receive...*

\$150 a Month — and more

It will cost only \$12 A YEAR (under 60)

**\$1 (with eligible application)
puts it into effect!**

Now offered by the 52-year-old

MINISTERS LIFE & CASUALTY UNION

This unusual offer is made to all professional religious workers—and that includes ministers, seminary students, religious education directors—under 65 years of age.

The "Criterion" policy pamphlet gives you a long list of benefits. The most important ones include: \$150 a month, up to 24 months, for disability by accident . . . \$150 a month, up to 10 weeks, *extra* if hospitalized by injuries . . . \$5000 if you die by accident . . . \$5000 for loss of two limbs or eyes by accident.

What does it cost? Your first payment is only \$1—and it pays all costs for two months. After that, it's only \$3 per quarter—\$12 a year. (If over 60, cost is \$16 a year).

After checking the policies issued by other reliable companies in the U. S. and in Canada, our survey showed that this is the lowest cost—the most for the money—the greatest value ever offered. The saving is possible because our selected type of policyholders, on occupational and moral grounds, are definitely preferred risks. See for yourself—send for the Criterion pamphlet.

**No salesman will be sent
to call on you!**



**Don't Risk
A Serious
Injury —
SEND
COUPON
TODAY**

THE MINISTERS LIFE & CASUALTY UNION • 106 West Franklin Ave., Minneapolis 4, Minn.

Without obligation, please send me the "Criterion" policy pamphlet.

Name

Address

Date of Birth Denomination



With the New Books

Mission to America

By Truman B. Douglass. New York, Friendship Press, 1951. 151 p. \$2.00.

This book should be put on the "must" list by every Christian layman. It could and should be used by governing bodies of local churches as a basis for reevaluating the objectives of these churches.

All of the chapters of this book were stimulating. Personally, however, I was challenged particularly by the chapters on "The Undaunted Community," "The New Reformation," and "Toward Responsible Churchmanship."

As one reads the book he is impressed with the fact that the author at all times is giving primary emphasis to the positive aspects of the Church life of our day. This spirit is reflected by the following challenging paragraph:

"The past century has been a period of tremendous vigor and in some respects of unparalleled achievement on the part of the church. Because Christianity now faces powerful rivals and sorely perplexing problems—in some places problems of sheer survival—we are likely to see only the extent of the difficulties that it confronts and to exclude from our view the magnitude of the accomplishment wrought by the faith, labor, sacrifice, and even martyrdom of multitudes of faithful disciples." (Pages 24-25)

At the same time, Dr. Douglass' book does not leave the reader in anything approaching a complacent frame of mind. In his chapter on "The New Reformation" he sets up standards of performance in the fields of evangelism, Christian fellowship, and cooperative activity with the other churches of a community that are bound to challenge the layman who has decided to give a portion of his time, talents and energy to carrying forward the work of the church. Most of us would agree with Dr. Douglass when he says that, "This alertness to the whole life of the community and its needs is surely one of the most important tests of responsible churchmanship." (Page 117) But how many of us who are laymen in our churches can pass this test?

In the chapter entitled "Toward Responsible Churchmanship," the author provides us with some very practical suggestions which, if put into effect, would provide the church of today with more participants and fewer spectators.

If local church organizations are looking for a good book "to study" during the winter and spring months, they will make no mistake if they turn to this challenging and stimulating presentation of the mission of the church to America.

ARTHUR S. FLEMMING

Assistant to the Director of Manpower,
U. S. Office of Defense Mobilization.

I Am a Protestant

By Ray Freeman Jenney. Indianapolis, The Bobbs-Merrill Company, Inc., 1951. 239 p. \$2.75.

This little 239 page book seeks to delineate and set forth persuasively the essential characteristics of Protestantism. In effect the author is trying to tell Protestants who they are and why they should be proud of it. He does this by dipping into the history of the Reformation, outlining the doctrinal—or faith—core of Protestantism, and treating—both historically and contemporaneously—the ecumenical movement. The book is urbane, homiletical in tone, and interesting.

ELMER G. MILLION

Protestant Panorama

By Clarence W. Hall and Desider Holisher. New York, Farrar, Straus and Young, 1951. 180 p. \$4.00.

Visually and with careful documentation, *Protestant Panorama* sets forth the story of Protestants in America. It is a thrilling story and the authors, Clarence W. Hall and Desider Holisher, have asserted with clarity the foundations of the faith that made and keeps America free. They establish clearly the early foundations of America as Protestant, set forth the things for which Protestants stand, and persuade the reader of the basic unity among Protestants despite the great variety of fellowships.

"Freedom of conscience: the right and responsibility of every man to worship as his conscience dictates, to make his own judgments . . . Freedom of Grace: with salvation the free gift of God, not to be earned by good deeds, not to be purchased with the coin of any realm . . . Freedom of Access to God: requiring no mediator save Christ . . . Freedom of Religion from Authoritarian Control: the vigorous denial to any government, whether political or ecclesiastical or both, of the right to dictate, underwrite or establish a 'state faith' to which all must adhere." These propositions form the theme song running through the book.

Outstanding and unique are the photographs that illustrate the text. These portray the activities of the Protestant fellowship as part of the average American scene and give the Protestant reader a sense of pride in his heritage. It is to be hoped that a great many others will rejoice with the reviewer in this recognition of a large segment of our nation's life.

PEARL ROSSER

These Harvest Years

Edited by Janet H. Baird. New York, Doubleday & Co., Inc., 1951. 296 p. \$3.49.

This is a practical guide to successful aging which should be of value for a number of years to come. The twelve "experts" who have written its chapters have covered practically every phase of the adjustment to later maturity, from bifocals to budget, dentures to diet, hobbies to housing, memory to mental health, and community resources to religion. There are helpful suggestions on how to keep that

youthful appearance, how to live happily with relatives, rewarding occupations for older persons, how to travel in comfort in later years, and a thousand and one matters of interest to senior citizens.

Although the treatment of the various topics is far from exhaustive, this is the most complete general book on the subject this reviewer has seen. The twelve authors are competent, and some are outstanding in their fields. The language is non-technical, suitable for the average man or woman of forty or over for whom the volume is intended.

This is a book which one can put into the hands of those beginning to plan for their later years, or of any older person and be assured they will find it both interesting and rewarding. Although it does not deal with techniques of counseling, it contains much material which should prove of value to ministers, directors of Christian education, leaders of groups of older persons in the churches and others who are privileged to counsel oldsters in their "harvest years."

VIRGIL E. LOWDER

At Worship, A Hymnal for Young Churchmen

New York 16, Harper and Brothers 1951. 423 p. \$2.00 for one copy; 25 or more \$1.75 per copy.

At Worship is a hymnal for young churchmen, also for older churchmen. The materials are carefully selected. There are well-known hymns and others that are less familiar but should be known. The worship services include poems, Scripture and other inspirational materials that will be helpful in public and private worship. Choir leaders, students of sacred music, worship leaders will find this hymnal rich in resources that are arranged and indexed in such a way that the materials are easily found. The indexing has several unusual features which make the hymnal especially useful.

IMO R. FOSTER

The Superstitions of the Irreligious

By George Hedley. New York 11, The Macmillan Company, 1951. 140 p. \$2.50.

Spark, understanding, and a rallying of facts characterize George Hedley's presentation. Addressing himself to those who "have given up religion and who think to be proud of their surrender," he answers questions which he believes have become superstitions to these people. Refusing to try to understand either the controlling superstition, or the facts which would free him from superstition, the irreligious sophisticated remains ignorant in that area of experience which he attacks.

Statements from students ("not at Mid College") supporting some of the nine and one-half superstitions, gives the impression that this book is only for those who men college folk. The thoughtful reader will also hear the business man say, "Religion is too impractical," and the labor leader say "Religious people are socially unconscious." He will hear others, whose only contact with maturing religious expression ended with their childhood, say religion

has no appeal for the man interested in intellectual respectability.

Dr. Hedley gives a straightforward answer to those who pretend to be proud of their surrender of religion, yet in truth are not irreligious.

ANDREW KEITH CRAIG

The Book of Thirty Centuries

By Stanley Rypins. New York 11, The Macmillan Company, 1951. 420 p. \$7.00.

With the need for a general understanding of the background of the Bible so apparent as the time of the appearance of the new authorized version approaches, Dr. Rypins' comprehensive treatment of the subject makes a valuable and timely contribution. The reader will find here a compilation of information normally reserved for technical biblical studies, but presented with the intention of making it understood by the average reader.

The author deals with the problems presented by the hand copying of biblical manuscripts in ancient times and the effects upon the text which plague the modern translator. A larger space is given to the treatment of the Old Testament, since these problems are less known by the average student of the Bible. After a similar treatment of the New Testament text, making clear the different types of problems faced by the translator in that area, the author treats the early translations of the Bible (the Greek, Latin, Coptic, etc.), then the printed Bibles. Almost seventy-five pages are devoted at the end to a discussion of the rise of and nature of so-called "Higher Criticism."

Copious notes are provided for the serious student. The charts at the close, giving basic facts about the most important Greek manuscripts available to scholars today and their contents, will be greatly appreciated by the student of the Bible. The author has gathered and recorded his material skilfully, with relatively few errors.

Although the main text of the book is intended for laymen, the author has gone considerably over the head of such a reader, unless he is patient and keeps a dictionary constantly at hand.

JOHN C. TREVER

Pastoral Care

Edited by J. Richard Spann. Nashville 2, Abingdon-Cokesbury Press, 1951. 272 p. \$2.50.

Every active pastor and church worker who must deal with family members of all ages will find *Pastoral Care* a most helpful and suggestive volume. The author has carefully selected pastors whose experience in the various fields qualify them to write their assignments in a very interesting and effective style and so make their contribution to this practical book.

A few of the nineteen chapter headings will create a desire within one to read this book—"Children," "Young Newweds," "Middle Aged Normal Church Members," "The Sick," "The Mentally Ill," "The Church Member," and "Those Without a Church."

This book makes available for the pastor and church worker much valuable information which will assist them in gaining a better understanding of the many

needs of the people and offers suggestive ways in which the people can be helped to meet these needs.

ADOLPH STOECKER

Let Us Live for God and the Nations

A Study and Action Guide for Christians in World Affairs.

Edited by Paul Newton Poling. Philadelphia, Board of Christian Education of the Presbyterian Church in the U.S.A., 1951. 126 p. \$1.00.

This study and action guide is related to the book, *God and the Nations* (Doubleday and Company) which Mr. Poling edited and published in 1950. However, it may be used independently by those who are confused by threats of war and fear and who desire to discover a clearer course toward action for a peaceful world.

Within these pages Christian people may find information as to the most vital issues at stake, and means of action toward solving the problems that are taking our world toward destruction. The issues are clearly enunciated and thought provoking. The manner of suggested study is competent and logical as well as democratic and Christian.

An individual or a group using this "Guide" for serious study will be made more fully aware and more ably prepared to speak out with conviction in this crucial hour of decision between war and peace.

RUTH LENTZ

? ? ? Is Your Church Sending



Edited by
Norman E. Nygaard
Revised by
Arthur Sterling Ward

Strength for Service

TO GOD AND COUNTRY
For men and women in the services at home, and everywhere—a virile, inspiring 2-minute message for every day in the year. "Inspiring and challenging"—Christian Advocate.

Military Blouse Pocket Size—
4x5 Inches. Nearly 400 Pages

90 cents at your Bookstore
ABINGDON-COKESBURY

Now churches can really help parents with babies!

New inspirational messages for the church home visitor or educational director to give parents every three months until the child is two years old. These four-page leaflets, illustrated in color, show your church's interest in the child's development and tell ways of providing a spiritual atmosphere.



Messages to Parents of Children Under 2

TEN MESSAGES FOR PARENTS: *So You Have a Baby* (at birth), *Christian Homes Are Important* (for 1 mo.), *Of Course, You Love Your Baby* (3 mo.), *Your Child and God* (6 mo.), *Learning to Live Together* (9 mo.), *One Year Old* (12 mo.), *I Belong in My Family* (15 mo.), *Here a Little, There a Little* (18 mo.), *Your Child and the Church* (21 mo.), and *"And the Child Grew"* (24 mo.) . . . **TWO BIRTHDAY CARDS** for the church to send (at 1 yr. and 2 yrs.) . . . **TIPS TO THE CHURCH WORKER** for presenting the messages to parents . . . **LEAFLET DISTRIBUTION RECORD** . . . **10 MAILING ENVELOPES**. Returnable sample available! \$1.50 per packet

CHRISTIAN BOARD OF PUBLICATION
The Bethany Press — St. Louis 3, Mo.

The Interpreter's Bible

Edited by Dr. George A. Buttrick, et al., Vol. VII, New York, Abingdon-Cokesbury Press, 1951. 917 pp. \$8.75.

As up-to-date as anything of its kind could be, this first volume of the twelve-volume *Interpreter's Bible* is an answer to a great need. This need has been felt by ministers and Christian educators who have long awaited a commentary which summarizes the results of the past fifty years of Bible studies. Here one will find 227 pages of introductory articles on the New Testament full of penetrating new insights on its background and contents.

The format of the commentary sections, which in this first New Testament volume are devoted to Matthew and Mark, begins with a detailed introduction and outline of each book. At the top of each page that follows, appears the passage under discussion in two columns, with the King James Version on the left and the Revised Standard Version on the right. The church school teacher especially will find the comparative reading of the two versions extremely helpful. Immediately below is the exegesis, printed across the page, and below this in two columns of smaller type is the exposition. No finer plan of organization could be adopted for easy reference by the busy minister and church school worker. Church school lesson writers especially will rejoice in the help this volume brings to New Testament lessons.

Designed primarily for the minister's study, the volume will also prove useful to church school workers who want to dig deeper into the lesson than what he or she finds in the lesson quarterlies. The introductory articles will seem too heavy for the average church school teacher, but many suggestions will be found in the commentary and exposition sections.

Leading Bible scholars and expository preachers have been chosen for the commentary. Dr. Sherman E. Johnson, Dean of the Church Divinity School of the Pacific, has prepared the introduction and exegesis of Matthew with penetrating thoroughness, yet amazing brevity; while Dr. Frederick C. Grant of Union Theological Seminary of New York, has done the same for Mark. Both scholars are recognized in biblical circles as specialists in these books.

Dr. George A. Buttrick, general editor of the series, has earned a reputation for provocative biblical exposition. The reader will find the rich suggestions offered at the bottom of each page of Matthew measuring high to Dr. Buttrick's usual contributions. Nor will he find the exposition of Mark, provided by Dr. Halford E. Luccock of Yale Divinity School, any less significant. In the latter, one finds the usual scintillating remarks and profound literary comprehension which have endeared Dr. Luccock to his students and readers through many years.

Here is a long awaited volume which should bring a new focus upon expository preaching and intelligent Bible teaching, for within these covers will be found a vast accumulation of the rich resources of the past fifty years of Bible teaching. It is truly an "Interpreter's" Bible.

We shall await impatiently the appearance of the other eleven volumes, promised at the rate of one every six months, until *The Interpreter's Bible* is completed. To judge from the list of contributors to the whole project, *The Interpreter's Bible* is truly ecumenical, with most of the denominations in the National Council represented and several countries. The editors and publishers are to be commended for this ambitious undertaking, and the significant use to which this and the other volumes will be put in the years to come should more than repay them for the tremendous efforts involved.

JOHN C. TREVER

The Prophetic Faith of Our Fathers, Vol. I

By LeRoy Edwin Froom. Washington, D. C. Review and Herald, 1950. 1006 p. \$5.00.

This 1006 page book is the first of four volumes to be issued on the subject "The Prophetic Faith of Our Fathers." Actually the "prophetic faith" refers to the books of Daniel and Revelation, and how they have been interpreted and used throughout Christian history.

For the millenarian, especially the one of premillennial persuasion, this book would be a feast. For the persons who take more seriously the literary and historical disciplines as applied to the scriptures, this book is relatively useless.

ELMER G. MILLION

From Experience to Faith

By Edwin P. Booth. New York, Association Press, 1951. 100 p. \$1.75.

For some time the young men and women who passed through the volcanic experiences of the second world war have been waiting for such an expression of Christian faith as this. The conservative thinker will discover in this book bedrock beliefs. The liberal will find his convictions spelled out in clear words of faith and hope.

The reader is not lost in its language but he is lured rather by its logic and by the strong drive, and deep currents, of a faith that has been purified in the fires of experience.

Who should read it? Those who are seeking a reasonable faith in Change, God, Humanity, and Christ.

W. H. VASTINE

New Ways to Better Meetings

By Bert and Frances Strauss. New York 17, The Viking Press, Inc., 1951. 177 p. \$2.95.

The authors of this book claim it to be the first nonacademic presentation of group dynamics for use by both leaders and the so-called led. It is a valuable handbook for those who are responsible for leadership of committees, clubs, boards or other small or large gatherings. The lively presentation, accentuated with humorous and pertinent drawings, offers a new kind of practical help.

The writers state that, "We all pay lip service to the notion, as old as that of democracy, that a group, as a group, can solve its problems better than an individual." The question is: Do we?

At first thought many leaders will say, "Yes! The democratic method is well and good but it takes a much longer period to bring about a mutual group decision." The major part of the book deals specifically with the methods to be used in bringing about the best democratic group action in a series of meetings. Thought is also given to leading a one-meeting group. One chapter deals with role-playing and the part it can play in developing group thinking.

A book like this should relieve committee chairmen of the drudgery of trying to remember all of the routine rules of order and should be the cause for the disappearance of the chairman's gavel.

This book has real value for church leaders even though it was written for more general use. Superintendents, board chairmen, counselors and other presiding officers will find it a most helpful resource.

PAUL H. KING

Worship Aids for 52 Services

Edited by Friedrich Rest. Philadelphia 7, The Westminster Press, 1951. 247 p. \$3.50.

Friedrich Rest's book *Worship Aids for Fifty-two Services*, a manual of prayers serves as a valuable source book for ministers and worship leaders. It is conveniently arranged according to the 52 Sundays of the church year and its usefulness is improved through a good index. It also contains a section of prayers for liturgical parts of services, such as creeds and benedictions.

Undoubtedly this book meets some important needs of a leader of worship. Mr. Rest emphasizes that the book is not intended to be a hand-out of prepared prayers. It is rather a selection and arrangement of treasured prayers which are to be used with imaginative adaptation. Mr. Rest has filled in the gaps with prayers of his own, especially in providing prayers for time of war.

Beside the adaptive and formal use of these prayers in public worship this book can be used most constructively in preparing the mind for the language of prayer. Before wording one's ideas it is often most helpful just to read some great prayers, to capture the expression of prayer.

I feel that the book's greatest deficiency is that not enough of the great prayers of the centuries have been included. The book's greatest asset is that its variety of suggestion encourages a broader use of prayer in worship and their arrangements suggest the great themes of Christianity for each Sunday.

WALTER VAN HOEK

Adventures in Christian Journalism

By E. C. Routh. Nashville, Broadman Press, 1951. 92 p. \$1.50.

Informal autobiographical reminiscences of a Southern Baptist editor of state papers and the national foreign missions magazine. His recollections of Baptist churches, meetings and persons, particularly in Texas and Oklahoma, will be of special interest to other pioneers of his great denomination.

LILLIAN WILLIAMS

What's Happening?



not as a stranger but as one who is already a colleague and friend.

GERALD E. KNOFF,
Division of Christian Education
Associate General Secretary

Councils in Action

FORT WAYNE, Ind.—The Rev. ROBERT W. ROSCHY has been elected Executive Secretary of the Associated Churches of Fort Wayne, and will assume his duties on January 15, 1952. Mr. Roschy has been pastor of St. Luke's Evangelical and Reformed Church in Lancaster, Pennsylvania since 1946, and previously served as pastor of E & R churches in Pittsburgh and Philadelphia. He holds degrees from Franklin and Marshall College and Lancaster Theological Seminary, and has done graduate work at Mt. Airy Lutheran Theological Seminary and at the Philadelphia Divinity School.

Active in many community organizations, Mr. Roschy has served as President of the Lancaster Interracial Council, Vice President of the Lancaster County Sunday School Association, and as Supervisor of the Lancaster Weekday Church School.

BUFFALO, N. Y.—THE REV. WILLIAM H. TEMPEST has been appointed Director of the Department of Christian Education of the Council of Churches of Buffalo and Erie County, and began his work about January 1. He has been serving since 1941 as associate minister, and since 1946 as minister of St. Peter's United Evangelical Church in Buffalo and has long been active in the work of the Council. He is a native of Pennsylvania and has his B.D. degree from Eden Theological Seminary.

Miss Venable to Succeed Miss Murphy

MISS MARY ELIZABETH VENABLE has been appointed Associate Director of Children's Work for the Commission on General Christian Education, National Council of Churches. In this position she succeeds Miss Ruth Murphy, who resigned in September. Miss Venable will begin her work on February first.

Miss Venable is the daughter of a Methodist minister, and was born in Griffin, Georgia. She took some of her college work at Wesleyan College, Macon, Georgia, and

teer work in church schools and in a community center, and acting as camp counselor for junior and junior high camps.

In October 1946 Miss Venable came to Chicago as Director of Christian Education of Children for the Chicago Congregational Union. For the past five years she has had concentrated experience in counseling in local church situations, teaching in leadership schools and classes, and other phases of religious education program of the denomination. She has been a member of the Children's Work Section of the Commission on General Christian Education, a member of the Joint Committee from the Associated Sections, and has served on other Council Committees and special interest groups.

The Executive Staff of the Commission welcomes Miss Venable to her new work,



Mary Elizabeth Venable

received the B.A. degree from Emory University in 1935. Later she attended the Child Welfare Research Station at the State University of Iowa and received from that University the M.A. degree in pre-school and parent education in 1941.

She has had experience in public school teaching, having taught the second and third grades and for five years a kindergarten class, in Atlanta. She also was active in the Child Welfare Association of Atlanta, a child placement agency, and did work in a children's hospital.

Throughout these years Miss Venable maintained special interest in religious education, doing extensive study and volun-

United Fellowship of Protestants Now in Operation

WASHINGTON, D. C.—"What happens to our young people while they are in service may well shape the future of U. S. churches for the next five, ten and twenty years." This was the comment of Mr. Thomas A. Rymer, director of the General Commission on Chaplains, on the new United Fellowship of Protestants, a youth fellowship designed to supplement the regular religious services of the chaplaincy.

The Fellowship has released an emblem which will be distributed through chaplains to be worn with the regulation "dog-tags." The emblem shows a soldier and a WAVE walking hand in hand toward a cross, over the motto "Forward in Christian Fellowship."

Sponsored by the General Commission on Chaplains and the United Christian Youth Movement, which is affiliated with the National Council of the Churches of Christ in the U. S. A., the new Fellowship already has groups operating on bases in this country and in Korea and elsewhere.

Stressing the importance of the service youth groups, Mr. Rymer pointed out that

there are now three and a half million men and women under twenty-five in the armed services, of whom approximately seventy per cent are of Protestant background. Of these, he said, a little more than a third are affiliated with a church. For them, the youth meetings, combined with regular worship services in military chapels, may offer a program comparable to that of their churches at home. For the others the Fellowship of Protestants may open the door to Christian experience.

Dr. Rymer also expressed the hope that the fellowship would help servicemen and women hold to their "ideals of home and church" in spite of adverse influences surrounding military installations.

The fellowship program will operate through small groups of a dozen to fifteen young people, with several groups or several dozen at a single military base. In bases in this country, local churches may cooperate in the program. Generally the work will be carried on under the supervision of chaplains, but groups may be organized by the young people themselves on smaller stations, bases and ships where no chaplain is present.

Miss McIlwain Dies Suddenly

RICHMOND, Va.—Miss Orene McIlwain, for twenty years a member of the staff of the Board of Christian Education, Presbyterian Church, U. S., passed away suddenly Tuesday afternoon, November 27. She was stricken at a meeting of the Staff Council and died a short time later at her home on Brook Road. As Associate Director of the Department of Leadership Education, Miss McIlwain was well-known and beloved throughout the entire church.

She was born in Abbeville, South Carolina, and was a graduate of Winthrop College, of Rock Hill, S. C., and Assembly's Training School, Richmond. She had also done graduate work at Columbia University.

After serving as Director of Religious Education in Chester, S. C., she taught for five years in Hangchow Girls' School as a missionary of the Presbyterian Church, U. S., to China. Upon her return to the United States, she served again as Director of Religious Education, in Wilmington, N. C., after which she began her work with the Board of Christian Education at Richmond, Virginia.

Miss McIlwain made an unusual contribution to the life of the church as a teacher and a writer in the field of leadership education. She was the author of the book *Worship God* and only a short time before her death completed revision for the second edition.

Miss McIlwain was for many years a member of the Leadership Education Section and of the Committee on Leadership Education of the International Council of Religious Education and the Commission on General Christian Education. Her co-operative and creative approach to all their activities made her a loved and valued member of these groups. The spirit which typified her life can perhaps best be expressed by a question with which she headed a chapter in *Worship God*: "How can we lead so simply that people forget us and think about God?"

Dr. George Albert Coe Dies

CLAREMONT, Calif.—One of the most influential pioneers in the movement of religious education in recent times, died on November 9, 1951, at the age of 89. This was DR. GEORGE ALBERT COE, who had lived since retirement in Claremont. Dr. Coe's books and his university courses gave great impetus to the development of the philosophy of religious education, and his work in educational psychology and the psychology of religion were highly influential.

Dr. Coe was born in 1862 and received the S.T.B. degree from Boston University in 1887. He served as Professor of Philosophy at the University of Southern California from 1888-1890, and as Professor of Moral and Intellectual Philosophy at Northwestern University from 1891-1893. The rest of his teaching career was spent at Union Theological Seminary and at Teachers College, Columbia, where he spe-

cialized in the psychology of religion and educational theory. He was active for many years, and until the time of his death, in the Religious Education Association.

Among the best known of Dr. Coe's books are: *The Religion of a Mature Mind*, 1902; *Education in Religion and Morals*, 1904; *Psychology of Religion*, 1916; *The Social Theory of Religious Education*, 1917; *What Ails Our Youth?* 1924; *Law and Freedom in the School*, 1924; *The Motives of Men*, 1928; and *What Is Christian Education?* 1929.

Albert E. Bailey Dies

WORCESTER, Mass.—PROFESSOR ALBERT E. BAILEY, known in Protestant circles for his work in the field of religious art, died on October 31 at the age of 80. Among the books for which he is best known are: *The Gospel in Art*, *Art Studies in the Life of Christ*, *History of the Hebrew Commonwealth* and *The Use of Art in Religious Education*. He recently presented a library of 600 volumes, 4,000 slides and hundreds of rare mounted pictures to Andover-Newton Theological Seminary.

Dr. Bailey held professorships at Boston University, Butler University, Chicago Theological Seminary, Garret Biblical Institute and was frequently guest-professor at Andover-Newton Theological Seminary.

Denominational News

PHILADELPHIA, Pa.—DR. ROBERT G. TORBET has been appointed Editor of *Uniform Lessons* and Associate Editor of the *Baptist Leader* for the Division of Christian Publications of the American Baptist Publication Society. Dr. Torbet has been for some years Professor of Church History at Eastern Baptist Theological Seminary in Philadelphia. He is an outstanding authority on Baptist annals and his recent book, *A History of the Baptists*, is the first definitive writing in this field for fifty years.

Dr. Torbet succeeds DR. JOHN CALVIN SLEMP, who is now associated with the Baptist magazine, *Missions*, at 152 Madison Avenue, New York.

NEWARK, N. J.—THE REV. THEODORE A. RATH has resigned as Associate Executive Secretary of the New Jersey Synod of the Presbyterian Church in the U.S.A. He is to be pastor of the Presbyterian Church in West Milford, New Jersey, and to teach on a part time basis at the New Brunswick Theological Seminary. Mr. Rath has also resigned his position of leadership in the Committee on Work

Among Migrants of the New Jersey Council of Churches.

THE REV. ANDREW S. LAYMAN has been appointed to succeed Mr. Rath as Associate Executive of the Synod and has also accepted the chairmanship of the state Migrant committee.

BACK ISSUES NEEDED

THE UNIVERSITY OF URLANGEN, Germany, is requesting a complete set of the *International Journal of Religious Education* from 1939 through 1946, for its library. The Circulation Manager finds that no copies are available of the following issues, needed to complete the set:

January and November, 1939,
February and March, 1940,
September, October, November and December, 1944,
January, 1945.

Anyone who has one or more of these copies and is willing to give it for this purpose, should send a postcard to Miss Marjorie Tolman, 79 E. Adams St., Chicago 3, Illinois. Please indicate whether there will be a charge for the copy.

Miss Tolman also suggests that anyone wishing to dispose of complete sets of the *International Journal* let her know, as there are occasional requests for them. Do not send them to the office; the purchase will be referred directly to the person selling the set.

Workers Are Needed in the Field of Christian Service

SCHAUFFLER COLLEGE of Religious and Social Work

Has excellent facilities for the preparation of such workers

Offers four years of college work at moderate costs

Accepts women of all races, nationalities, and creeds who have graduated from high schools.

Welcomes women now at work who had no opportunity to complete their college work.

Grants the degree of Bachelor of Science in Religious Education or in Social Work.

The College is Christian in spirit; scientific in method.

Its graduates are in very great demand.

Limited scholarship aid available.

A few places open in the dormitory for the second semester.


Second semester begins January 21, 1952

For further information write:

President

Geo. P. Michaelides, Ph. D.

5115 Fowler Avenue, Cleveland 27, Ohio



clearlyte
COMMUNION CUPS

SB 167
\$1.25 Doz.

Sudbury
MASS. 01960 U.S.A.

Unbreakable... moulded to look like glass. Lightweight, noise free. Economical. Standard height. Order from your dealer.

SPECIAL OFFER
Mail \$1.00 for trial lot of one dozen sent postpaid.
55 Sudbury St., Boston 14, Mass.



ROBES

Catalog and fine selections of sewing materials on request. Free Prices. Mention whether for Pet or Choir.

DeMoulin Bros. & Co.
1149 South 4th St., Greenville, I.

Current Feature Films

Estimates Prepared by Independent Filmscores

Films gauged to (but not necessarily recommended for):

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

Across the Wide Missouri (MGM) Clark Gable, Maria Elena Marques, Adolphe Menjou. *Drama.* Narrator retells his father's story of a winter's expedition as leader of group of trappers into the far northwest, their encounters with hostile Indians, his brief happiness with Indian wife. . . . Gorgeous scenery—but that is about all that can be said for this technicolored tale. Most of the action is played awkwardly, incongruously, for laughs. M,Y

***An American in Paris** (MGM) Leslie Caron, Nina Foch, Gene Kelly, Oscar Levant. *Musical.* Paris backgrounds, many in the style of specific French artists, and Gershwin music frame simple story of American painter in love with French girl but is yet grateful to American socialite who helps him market his wares. . . . *Colorful, spontaneous, ingenious*—and above all proof that film musicals do not have to depend on weary backstage romances for plot, that when inventiveness and good taste are present elaborate story is unnecessary. M,Y,C

Anne of the Indies (Fox) Louis Jourdan, Debra Paget, Jean Peters. *Melodrama* about a beautiful lady pirate whose aplomb is disturbed only temporarily when her romance with a handsome prisoner gets nowhere. . . . Story and performance as synthetic as the elaborate technicolored sets which frame them. M,Y

The Blue Veil (RKO) Charles Laughlin, Jane Wyman. *Drama.* Sacrificial yet rewarding experiences of nursemaid through a succession of attachments to children in her care. . . . A sentimental, frequently moving story celebrating a woman's love for and devotion to children not her own. Frankly designed as a tear-jerker, but played skillfully above the maudlin. M,Y

Come Fill the Cup (War.) James Cagney, James Gleason, Raymond Massey, Phyllis Thaxter. *Drama.* Rescued from gutter by elderly good samaritan, pugnacious reporter conquers his apparently hopeless alcoholism after mighty struggle, devotes himself thereafter to helping other drunks emulate his success—an avocation which leads him down many strange and at times melodramatic byways. . . . A vivid, convincing picture of an alcoholic's reformation, regrettably dulled by conventional, extraneous melodramatic additions. M,Y

Journey Into Light (Fox) Sterling Hayden, Viveca Lindfors, Thomas Mitchell. *Drama.* Embittered when his alcoholic wife kills herself, minister renounces religion, ends up on Skid Row to be rehabilitated

by missionary and his blind daughter. . . . Well intentioned, probably, but *superficial* in its version of religious motivations and practice, *awkward* in presentation, its situations more sensational than convincing. M,Y

The Lavender Hill Mob (British; Rank) Alec Guinness, Stanley Holloway. *Comedy.* A pair of extremely uncriminal Britishers in uncriminal but effective manner resort to mammoth larceny when chance to carry out what appears to be fool-proof plot presents itself. . . . Improbable, amoral, but *delightfully witty* satire, presented with polished touch and tongue in cheek—as comedies based on crime should be. Clever musical accompaniment. M,Y

Meet Me After the Show (Fox) Eddie Albert, MacDonald Carey, Betty Grable. *Musical.* Backstage bickering by husband and wife in entertainment business, complicated by amnesia device. . . . *Lushly technicolored* and set against elaborate night club backgrounds, *timeworn* plot is wearily familiar from countless predecessors, but performed by cast as if they enjoyed it. M,Y

Mr. Belvedere Rings the Bell (Fox) Joanne Dru, Hugh Marlowe, Zero Mostel, Clifton Webb. *Comedy.* Self-styled but genuine genius of established movie series moves in on rundown parish home for the aged, posing as 77-year-old, gives near-senile occupants new zest for life by introducing them to hedonistic pranks and attitudes, confounding the stuffy church overseer. . . . Webb's dry humor makes for witty footage, but effect is marred by making senility food for comedy, sly ridicule of religious mores and motives. M,Y

†The Red Badge of Courage (MGM) John Dierkes, Bill Maudlin, Audie Murphy. *Drama* from famous Stephen Crane novel recounts fears of farm boy as he faces his first battle action in isolated Civil War incident, his finding himself in blind courage on another day. . . . A faithful, sensitive rendering of the spirit, sights and sounds reported in the novel, parts of which are frequently recited as commentary. Skilled direction by John Huston and poetic camera work make for visually rewarding footage, particularly in panoramic scenes. M,Y

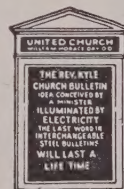
A Streetcar Named Desire (War.) Marlon Brando, Kim Hunter, Vivien Leigh, Karl Malden. *Drama* from play tracing progressive final steps in mental and emotional degeneration of gently bred southern belle for whom life's frustrations have proved too much. Set in New Orleans tenement. . . . Brilliantly played and directed to bring out all the sordidness, the ugliness of the original. The emotions are conveyed so starkly, the brutality is so unrelieved that the film becomes a *depressing, powerfully tragic* document, evoking pity rather than sympathy. Definitely adult. M

Three Steps North (UA) Lloyd Bridges, Lea Padovani. *Melodrama.* Released from prison term for black marketeering, former G.I. returns to Italy, encounters danger-fraught obstacles in effort to recover his secretly buried hoard. . . . Actual Italian backgrounds, native players provide whatever virtue film has; otherwise, it is *stumb-*

ling, monotonous fare, with no characters depicted in manner to win interest or sympathy. M

When Worlds Collide (Par.) Richard Derr, Barbara Rush. *Melodrama.* Faced with imminent destruction of world by stray planet, group of scientists build huge space ship, stock it with youths, animals, books and devices worthy to survive, launch it toward another planet. . . . Science fiction done with matter of fact approach that gives fantastic events an air of credibility, but heavy-handed in effort to convey reactions of people faced with annihilation. *Good enough of its kind.* M,Y

The Wooden Horse (British; Korda) Leo Genn, Anthony Steel, David Tomlinson. *Melodrama* based on novel of same name relating how three British airmen escaped from German prison camp by constructing vaulting horse in exercise yard to conceal their tunneling operations. . . . *Interesting, authentic* re-creation of P.O.W. life, with effective characterizations, but not particularly suspenseful, even in chase through Germany and Denmark after escape. American audiences may have difficulty understanding all the rather muffled British accents. M,Y,C



CHURCH BULLETINS

Every progressive church should use Winter's De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illus. Catalog L. H. E. Winters Specialty Co., Davenport, Ia.

! ONLY!

CATHEDRAL FILMS

HAS THE

Complete

TEACHING KIT!

➤ MOTION PICTURES

➤ FILMSTRIPS

➤ STUDY GUIDES

ALL AVAILABLE ON EACH CATHEDRAL SUBJECT

Ask for **FREE**

UTILIZATION

CHART

CLASSIFIES ALL TITLES AS TO SUBJECT MATTER

TEAR OUT AD IT IS YOUR ORDER BLANK!

SEND TO YOUR DEALER, OR TO DEPT.

Cathedral Films

140 N. Hollywood Way, Burbank, Calif.

Family Life Audio-Visuals

FOUR NEW SOUND FILMSTRIPS on family life have been released. These were produced by fourteen denominations cooperating through the Division of Christian Education of the National Council of Churches. They are known as the Family Life Audio-Visuals.

According to the Foreword in one of the user's guides, "The church regards Christian parents as the largest and most significant teaching force in Christian education. Christian homes are the elementary

schools of Christian faith and living. All other agencies of Christian teaching are dependent upon the product and cooperation of the Christian home."

The Lesson Committees of the National Council, in planning church school lessons in the area of family life, agreed with these statements. They felt the need for visual materials related to the lessons, which would make more vivid the things they wished taught, and which would probably gain a larger audience than the printed texts. A joint committee of the Committee on the Uniform Series and the Committee on the Graded Series prepared descriptions of the materials needed. These were referred to the curriculum committees of the participating denominations. The audio-visuals are already meeting favorable response in the field.

The Family Life Audio-Visual set consists of four audio-visual units. Each unit is made up of a black and white filmstrip with recording (available either in 78 rpm standard groove or 33-1/3 rpm micro-groove), plus two copies of the "Guide for Using." This Guide gives detailed suggestions for conducting class sessions and other meetings in connection with the use of the filmstrips. It tells the purpose of the unit, the groups to which it is aimed, gives suggestions for the leader's preparation, tells how to develop a discussion, and lists additional reading on the subject. The Guide also contains the projectionist's script.

The audio-visuals are planned for older youth and adults, and particularly for parents. Designed to motivate toward Christian family living, they are good discussion starters.

1. No Easy Answer. (106 frames).

Illustrates that various problems faced by different families call for various solutions. No problems have ready-made or easy answers. The filmstrip asks, how would you solve these problems?

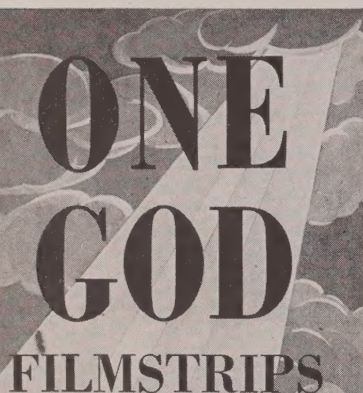
2. Built Upon the Rock. (80 frames).

Tensions of modern living strain family relationships, but a home built upon the rock of Christian principles can withstand these tensions. This filmstrip suggests how it works.

3. For the Record. (83 frames).

Mae and Lew Perry learn how "to help Billy Perry, person, become Billy Perry, Christian—for his sake and for the world's."

4. A Harvest From Holidays. (74 frames).



Four filmstrips adapted from the celebrated motion picture, showing the symbols and services of the Protestant, Catholic and Jewish faiths.

ONE GOD

The Ways We Worship

Worship services of the three religions.
88 Frames

Sale \$5.50 (with script) \$10.00
(with 33 1/3 recording and script)

The Ways We Worship Series THE PROTESTANT WAY

Services of various Protestant denominations
49 Frames — Sale \$3.50

THE CATHOLIC WAY

The ritual of the Mass in detail
45 Frames — Sale \$3.50

THE JEWISH WAY

Services and symbols of the Jewish faith
45 Frames — Sale \$3.50

(The above three individual filmstrips available in series for \$8.50)

Produced by Nicholas Farkas

SALES DIVISION

ASSOCIATION FILMS, INC.

347 MADISON AVE., NEW YORK 17



GOWNS


PULPIT-CHOIR

CONFIRMATION BAPTISMAL

DOCTORS
MASTERS
BACHELORS
CAPS GOWNS
HOODS
EST. 1912

BENTLEY & SIMON

7 WEST 36 ST. NEW YORK 18, N.Y.




This filmstrip shows one family—the Richard Menson family—as several significant family occasions (Christmas, birthday, absence in military service, family hospitality, wedding anniversaries) are used to enrich family life.

Designed primarily for use with parents, this series may also be used in church school classes and other groups of older youth and young adults. It will be valuable to all church workers whose duties involve cooperation with the home: church boards of Christian education, workers' conference meetings, program committees of the women's organization of the church. Family camps, adult summer conferences, church retreats and meetings of adult classes present opportunities for using these filmstrips. Other uses include: leadership training courses involving family cooperation; meetings of Council of Christian Education, Council of Churches, or Council of Church Women; pastors' convocations, ministerial meetings, seminary classes; weekday classes, parents' programs; youth conference classes on the Christian family. They would also be effective at a church family program such as those described on page 16.

The Family Life Audio-Visuals are available at \$35.00 plus postage per set; or \$10.00 plus postage per unit. Write to your denominational bookstore or to the Brethren Publishing House, 22 South State Street, Elgin, Illinois, for further information.

2 EXCELLENT FILMS

For Brotherhood Month

"Prejudice"

Dr. Robert Felix, Director of National Institute of Health, Federal Security Agency, says:

"This is a fine film which presents a social issue of our times in an effective and impressive manner."

University of Kentucky (for Educational Film Library Association):

"Analysis of causes of prejudice (described) in conversations with ministers is excellent . . . shows redirection of personal attitudes as the 'only cure' . . . excellent."

16 mm., sound, 58 minutes, \$12.00

YOUR NEIGHBOR CELEBRATES

A presentation and interpretation of 5 important Jewish Holy Days.

"Highly recommended . . ."—Evaluation Committee of Division of Christian Education, NCCUSA.

16 mm., sound, 27 minutes, Black and White \$4.00, Color \$6.50

Order from your own film library or write for free illustrated brochure to:

THE RELIGIOUS FILM ASSOCIATION, INC.

Department 1J-1

220 Fifth Avenue • New York 1, N. Y.



VACATION CHURCH SCHOOL COURSES

give
you

- ▶ BIBLE-BASED TEXTS
- ▶ 6 COMPLETE COURSES
- ▶ ACTIVITY MATERIALS

**Few Other Courses So Complete . . .
So Completely Effective in
Winning the Children to Christ!**

JUDSON Vacation Church School Texts are recognized for their superiority and are used by many denominations. There are several important reasons for this popularity.

JUDSON TEXTS REST SQUARELY ON THE BIBLE: Their chief objective is to lead each child to Christ and to make the Bible clear and meaningful to every age group.

JUDSON COURSES ARE COMPLETE: They are complete in curriculum: six complete graded courses for two-week sessions, graded texts for one-month sessions, broadly graded texts for younger and older children for ten-session schools. They are complete in age coverage: no other vacation church school course offers so many graded materials for each age group. They are complete in religious training: each course in the two-week sessions centers around a Christian theme.

JUDSON COURSES ARE EDUCATIONALLY SOUND: Every unit in the various courses is completely integrated, making use of head, heart, and hand. Activity materials (available with all grades of the 1952 recommended course, *The Bible*) are much more than playthings. They are carefully designed handwork and headwork indispensable to vacation church school teaching. Each Judson text employs the latest and best educational techniques.

SEND FOR COMPLETE PACKET!

THE BIBLE, recommended course for 1952, in its newly designed format: contains Text and Activity Materials for each of four age groups. Send today for this get-acquainted packet—only \$3.25 complete.



JUDSON COURSES

TWO-WEEK SESSIONS: Six complete courses for Kindergarten, Primary, Junior, and Junior High grades. Consist of Teacher's Text for each grade, Activity Materials† as indicated.

The Bible. Recommended course for 1952. Develops knowledge, understanding and appreciation of the Bible. Activity Materials for all grades.

The Church. To promote understanding of the church's mission and intelligent loyalty to its program. Activity Materials for all grades.

God. Concerned with children's ideas of God and their relationship to him.

Jesus. To lead the child toward acceptance of Christ as Saviour. Activity Materials for Primary.

Missionary Outreach. Leads to knowing and sharing in the Great Commission. Activity Materials for Primary, Junior, and Junior High.

Personal Growth. Toward living the Christian life today. Activity Materials for Junior High.

ONE-MONTH SESSIONS: Four stimulating texts, each carefully edited for Kindergarten (one text), Primary (two texts*), and Junior High (one text*). Clothbound volumes, each completely indexed.

TEN-SESSION COURSES: Broadly-graded texts specially planned for small groups. Two study courses consisting of Teacher's Texts and Pupil's Work Sheets. Text for younger children (ages 4 to 8)*, and text for older children (ages 9 to 13)*.

†Activity Materials for Two-Week sessions consist of Pupil's Work Sheets for Kindergarten, Primary, and Junior grades, and Pupil's Work Book for Junior High.

*Co-operative Texts published through the International Council of Religious Education, prepared for the Uniform Program and made available through Judson Press.

Judson Vacation Church School Courses

THE JUDSON PRESS, 1703 Chestnut St., Phila. 3, Pa.
Please send items checked below. Enclosed, \$.....

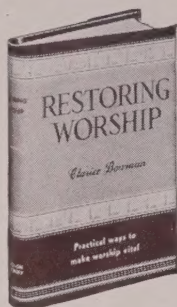
- ☐ Complete Packet of 1952 Course, **THE BIBLE** at \$3.25
- ☐ Free 1952 Prospectus on Judson Vacation School Courses.

NAME

ADDRESS

CITY ZONE STATE

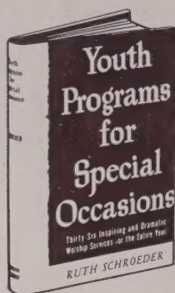
For Better Church Schools Everywhere



RESTORING WORSHIP

By CLARICE BOWMAN. "In a forceful way Miss Bowman faces Christians with the responsibility for growing in the ability to worship. . . . A presentation of 'practical ways to make worship vital' for individuals and groups."—International Journal.

"Will fill a vital need in the development of group worship."—Ralph W. Sockman. **\$2.50**



GREAT ART AND CHILDREN'S WORSHIP

By JEAN LOUISE SMITH. "Twenty-four masterpieces . . . are the themes of these skillfully prepared worship services."—Christian Century.

"A masterfully executed aid to the average teacher in developing . . . worship through the medium of great art."—Christian Evangelist. **\$2.50**

GUIDING INTERMEDIATES IN WORSHIP

By ESTELLE B. BARBER. "Helpful, discerning guidance to the leader of intermediates in developing with young people worship experiences which are more than programs."—International Journal.

"A valuable reference book for any intermediate worker's library."—Dallas Morning News. **\$1.75**

YOUTH PROGRAMS FOR SPECIAL OCCASIONS

By RUTH SCHROEDER. "Contains thirty-five worship services, of the finest order for young people." United Church Observer.

"Even the most creative leaders will find here an excellent mine of resource material."—Presbyterian Tribune. **\$2.50**

ORIENTATION IN RELIGIOUS EDUCATION

By PHILIP HENRY LOTZ. "A magnificent book! In one volume is presented the cream of the accumulated wisdom of forty-six specialists in the field of religious education."—Review and Expositor.

"Practically no aspect of Christian education left untouched. Combines fruitfully the theoretical and the practical."—The Christian Century. **618 Pages, \$6.50**

HOW TO BUILD UP YOUR CHURCH SCHOOL

By WELDON CROSSLAND. "Practical and workable presentations. Tells in detail how to organize your educational program, how to secure trained teachers, and how to deal with special problems."—Baptist Leader. **\$1.75**

CHURCH USE OF AUDIO-VISUALS

By HOWARD E. TOWER. "No religious educator seriously interested in effective use of audio-visuals can afford to ignore this book."—International Journal.

"Characterized by functional practicability."—Church Management. **\$2.50**

THE BIBLE GUIDE BOOK

By MARY ENTWISTLE. "Highly recommended for the Bible teacher and student."—Church Library Bulletin.

"A concise presentation of the climate, geography, plant and animal life, manners, customs, education, religion, and government of Bible lands."—Reveille. **\$2.95**

THE USE OF THE BIBLE WITH CHILDREN

By ETHEL L. SMITHER. "Packed full of help for all workers with children from nursery age through the Junior Department."—Evangelical Children's Worker. **\$1**

UNDERSTANDING THE CHRISTIAN FAITH

By GEORGIA HARKNESS. "An excellent book on Christian theology, written to be read by laymen who are concerned about the real needs of our world today. A truly great book."—Telescope-Messenger.

"An excellent exposition of the Christian faith." Church Management. **\$1.75**

ACHIEVING CHRISTIAN CHARACTER

By FRANCES COLE McLESTER. "A searching book for any parent or teacher to read. Excellent for use in religious education institutes or teacher-training groups."—Religious Education.

"An informing book which shows wide research and careful thought."—Christian Advocate. **Paper, 75 cents**

UNDERSTANDING CHILDREN

By LEWIS J. SHERRILL. An inspirational guide to help teachers toward a better understanding of children and more effective teaching of the Christian religion. **\$1.50**

UNDERSTANDING YOUTH

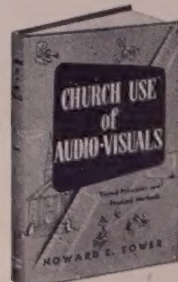
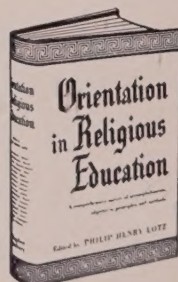
By ROY A. BURKHART. "Just what the title promises and drawn on rich experience in suggesting a program to meet the needs of youth."—Yale Divinity News.

"One of the most satisfactory books on this difficult subject."—Union Seminary Review. **\$1.75**

YOUTH WORK IN THE CHURCH

By NEVIN C. HARNER. "For the pastor, young people's counselor, superintendent of Young People's Department, superintendent of a Sunday School, this book is indispensable."—Westminster Teacher.

"Should be read by all who need help in leading a youth program."—International Journal. **\$1.75**



At Your Bookstore . . .

Abingdon-Cokesbury